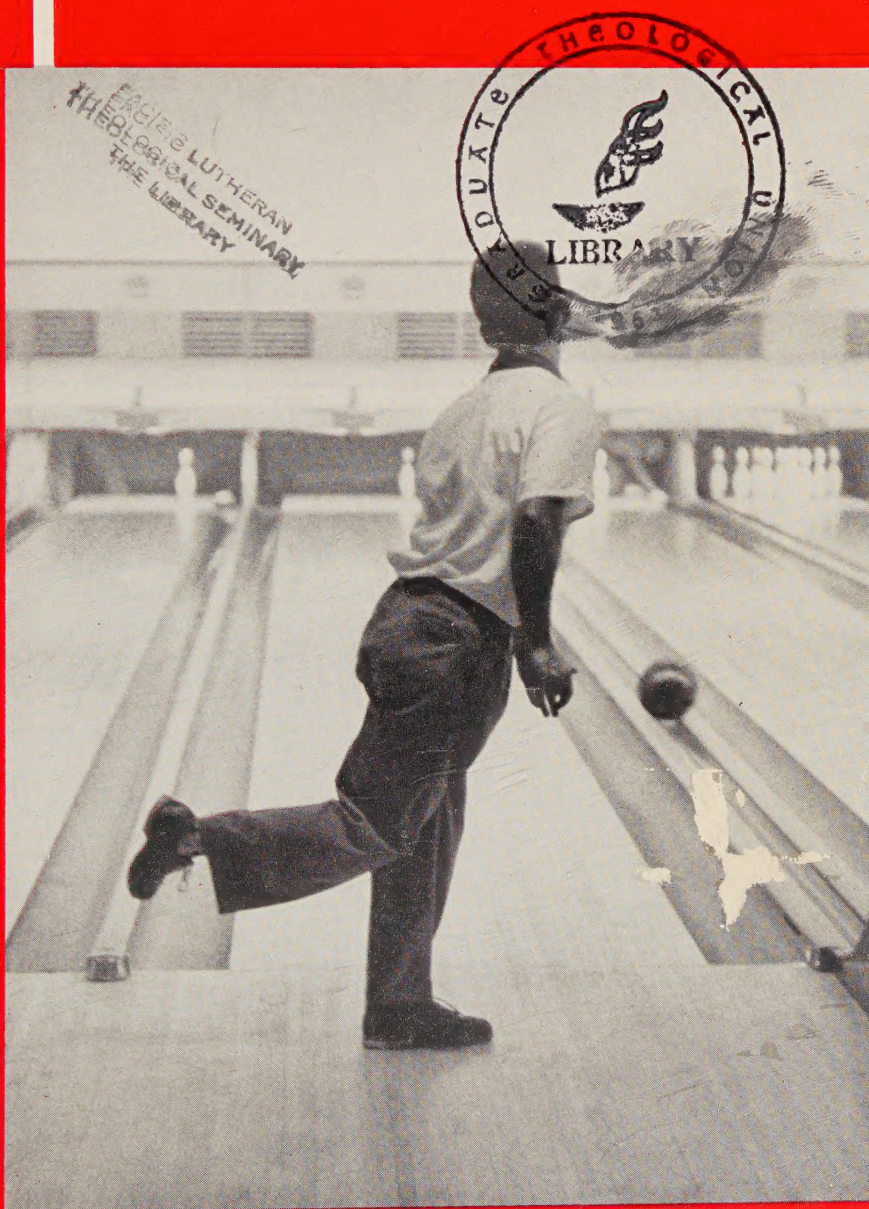


THE LUTHER LEAGUE OF AMERICA

High Ideals



WINTER 1957

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PEN PALS-

Jenell Abernathy, Route 3, Box 54, Salisbury, North Carolina Faith Evangelical Luther League. Interests: church work, music, dancing, swimming, singing, pen pals, sports, and baby sitting. Age 14.

Patricia Brooks, Main Street, Pleasant Gap, Penna. Interests: roller skating, swimming, badminton, pen pals.

Martha Ann Hammer, P.O. Drawer M, Taylorsville, North Carolina. Reformation Luther League. Hobbies: 26 pen pals, cooking, Girl Scouts, collecting records. Interests: clarinet, piano, voice, church, and school. Age 15.

Steve Niel Hammer, Box M, Taylorsville, North Carolina. Pets: two dogs, five kittens, eight guppies. Hobbies: bicycle riding, horseback riding, Boy Scouts, fishing, and building race cars. Age 13.

Larna Utelling, Route 1, Strasburg, Ohio. First Lutheran Church. Interests: swimming, Luther League, dancing, sports, band, popular music, choir, pen pals, and reading. Age 14.

Leonia Ruth Vert, 1743 South 13th Street, West, Missoula, Montana. Hobbies: dancing, music, stamps, rock collection, and swimming. Age 13.

High Ideals

WINTER, 1957

VOLUME 26, NUMBER 1 JANUARY, FEBRUARY, MARCH

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**have you matured in the past year?
has the league program improved?**

by byron stauffer

Time is a gift from God. Like every gift from God, it should be wisely used. Our lives are measured according to time—in terms of days, months, years. However, the number of years of life is not important. The important thing is what we do with those years. Quality is pre-

ferred to quantity.

Standing at the beginning of another year we realize that life must have a goal. Not to have a goal is to drift aimlessly. Many mistakes that were made last year were due to the fact that we did not have a goal, or we lost sight of that goal.

A Straight Course

It was the first snowfall of the year. A group of eighth graders were having a hard time playing in the snow. Getting into a huddle, they decided to play a new game. The game was to see which one could make the straightest course through the snow. One after another took his turn. Only one succeeded in making a perfectly straight course. The secret of his success was that he had fixed his eyes on a tree in the distance. He never once looked away until he had finished his path.

In order to make a straight and successful path in our lives, we too must have a goal. Our goal is Jesus Christ. Only as we keep our eyes on him, never once straying to the side, can we finish our course successfully.

The Apostle Paul knew that he needed a goal for life. He concentrated every effort on doing that one thing. "One thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal."

Time was too precious to Paul to waste on other matters. Bearing witness to the Christ who lived in him was his greatest desire. He preferred it to the continuous round of pleasures that others were seeking. He believed in making life count. In the spirit of Christ he chose to serve rather than to be served.

In one of the cathedrals in Florence, Italy, there stand two huge bronze doors which took a lifetime to produce. Molding and casting, remodeling and recasting, patiently Giberti worked on until the doors were completed and the biblical scenes were perfect. Giberti spent his life on one goal—doing just one thing. Those doors, the life work of one man, for centuries have graced the entrance to that storied cathedral.

The Game of Life

There's a goal in a football game too. The fellow holding the pigskin heads for the goal, running with all his might. Whatever stands in his way, he tries to break by running around, or jumping over, or plunging right through.

St. Paul was familiar with sports. He observed the Greek games. As he watched the games, Paul could not help thinking about the intensive training the athletes had to go through in order to run the race successfully. They had to discipline themselves so that they would be physically fit for the stress and strain of the game.

We must learn to curb our unholy desires if we want to run the race successfully and reach the goal. We must discipline ourselves as football players and basketball players do. How much more important is our goal than their's.

Discipline is what strengthens our lives and makes us wiser. Without proper discipline it is possible to go through one year after another and not be any wiser—making the same mistakes over and over again.

By proper discipline we lay aside the "sins that so easily beset us." We learn to raise our eyes to the cross of Jesus Christ and we can feel the weight of sin falling from our shoulders. The knowledge that our sins are forgiven sends us on our way rejoicing.

Through proper discipline we learn to shoulder our responsibilities as Christians—our responsibilities as leaguers. We are dependable. We do our duties with faithfulness. We can be relied upon to serve in the choir, the Sunday School, the league, or wherever we are needed.

We've just completed a year. Was it worthwhile? Where did we make mistakes? We count up our mistakes and look forward to the future. We have learned from those mistakes and can improve the year ahead.

Have you said, "Gee, I wish I would have . . ." Or, "It's too late now . . ."? This is your chance. You're a year older; make yourself a year wiser.

As we turn our faces hopefully to the

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new year, we must press on toward that goal. Our failures, mistakes, and shortcomings have been forgiven by Christ. Now we must forget them. We dare not carry them on our consciences into a new year. We enter with a clean slate.

He came to my desk with quivering lip,

The lesson was done.

"Have you a new leaf for me, dear Teacher?"

I have spoiled this one!"

I took his leaf, all soiled and blotted

And gave him a new one, all unspotted,
Then into his tired heart I smiled;

"Do better now, my Child!"

I went to the throne with trembling heart,
The year was done.

"Have you a new year for me, dear Master?"

I have spoiled this one!"

He took my year, all soiled and blotted

And gave me a new one, all unspotted,
Then into my tired heart, He smiled:

"Do better now, my Child!"

With renewed courage and faith in the Lord of Life we may with new vigor press forward "toward the goal for the prize of the upward call of God in Christ Jesus." If we take Christ with us, remembering it is He who has called us to serve, we shall be wiser in dealing with the problems of the new year.

Pressing forward with Christ! What a grand adventure. There is nothing dull about this. Life becomes thrilling, exciting. Press forward then with an open mind, a ready will, eager to serve, and determined to follow the Master as He leads the way through the new year.

"... one thing I do, forgetting what lies behind and straining for what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus."

Daily Bible Readings: Isaiah 26:9; Job

9:20; II Timothy 2:15; I Corinthians 9:24; Hebrews 12:4; I Peter 5:10; John 10:10.

Worship Suggestions

Hymns: "Another Year Is Dawning:" 160

CYH; "Our God, Our Help in Ages Past"

56 CYH; "Lead on, O King Eternal" 243

CYH; "O Christians! Leagued Together"

236 CYH

Responsive Reading: Psalm 8

Scripture: Philippians 3:12-15

Prayers: 58, 46, 47, 58 CYH

Topic Ideas

First of all, present the topic. Then assign private places where each person can go to evaluate himself and his activities for the past year. Give him a list of things to think about. In this way, he may question himself as to what he has accomplished in the past year, and he may make some "resolutions" for improvement. All notes he makes or all thoughts are for his own use—not to share. Ask your pastor for help in preparing the list. You may want to list:

1. *At this time last year, where did Christ stand in my life?*

2. *Have I permitted Christ to use me this year in His service?*

3. *Have I done anything of which I am ashamed?*

4. *How many young people have come to Christ because of my witness?*

5. *Did Christ die on the cross for me? If so, why? What must I do about it?*

6. *What will my goal be for this year?*

7. *What will I need to do in order to press on toward that goal?*

When the allotted time is up for personal searching, call the group together again. Now you are going to evaluate your Luther League and its program. Keep notes on a blackboard.

(1) Has your individual attendance been good as a leaguer? (2) What have we tried to do about leaguers who do not come regularly? (3) Have we tried any program to invite others? (4) How did we treat visitors and prospective members? (5) Did we have any service projects during the year? (6) Have we improved our program in any way? (7) Have our members gone to rallies, conference-conventions, etc.? (8) Do we all know the five divisions of LLA? Did our league in the past year use these five points in its total program? (9) Have we been paying our apportionment? (10) Has Christ been an integral part of the program? (11) What do we want to have as our goal for 1957? (12) What "resolutions" do we want to make for our Luther League?

A Vocabulary for Missions

first in a series of
articles on missions

by John Schmidt

We modern Christians are suffering from vocabulary trouble. The difficulty is that our world has been changing so rapidly and deeply that our language has been left behind. In the last century, European and American churchmen could complacently divide the world into "the Christian West" and "the non-Christian East."

But after two great wars and the unnumberable cruelties practiced throughout a generation by the Nazis and Communists, we hesitate to speak with much assurance of the West as Christian, in any realistic sense. And when we take an honest look at ourselves, we Americans can have good reasons to question our own right to that name. There is such a large gap between what we profess and what we practice. Possibly we should accept the language used by some modern observers, who describe ours as a "post-Christian" era.

It is equally difficult to say that the East is non-Christian. While it is true that in Asia, Africa, and Oceania the num-

ber of Christians rarely exceeds one-half of 1% of the total population, it is also true that these countries often have very ancient churches, that make the term "younger churches" seem mildly humorous. The Lutheran Church, for example, has been in India nearly as long as in the United States. And it is a mere strippling compared with the Mar Thoma Church, that claims to derive from the missionary zeal of the Apostle Thomas!

Some of these churches are quite large, too, as in the case of the great Batak Lutheran Church in Indonesia. It might be embarrassing to compare their numbers with a realistic appraisal of the number of practicing Christians in our own country. Obviously the old language just will not do.

The common distinction between "home" and "foreign" work does not seem to be faring any better. A recent Sunday in my own congregation, located near the campus of Ohio State University, serves to illustrate the difficulty. Our guest register revealed that at one service we

had as guests two Finns, a Hawaiian, a Filipino, a Japanese, an Indonesian and an American girl whose address was listed "American Consulate in Hong Kong." Should this be described as "home" or "foreign" work? The increasing mobility of the world's population, and particularly the international exchange of students, has done strange things to terms that were adequate for more stable centuries.

One Mission

The first fact that we 20th century Christians have to accept is that these inherited distinctions — foreign missions, home missions, social or inner missions — possess only limited usefulness. They dare not be understood as being isolated one from the other, so that one might say, "I'm not interested in foreign missions, but only in home missions," for example. The Christian church has only *one* mission and it is to go into all the world and preach the Gospel to every human being.

Suppose that fire alarms were turned in, almost at the same moment, from a dozen different spots within a city and the fire chief were to say, "Let's have all of our men and equipment go to one of these fires and concentrate all of our fire-fighting ability there; then when we have that fire completely under control we will go to the second; and then to the third and fourth, until finally all the fires will be extinguished." One need not be an experienced fireman to see that, while the department was concentrating on one fire, the others would rage out of control, spreading until the entire city would be endangered.

The man who doesn't believe in foreign missions "because there are so many non-believers in our own country," is lacking in realism. If we wait until we have something like Christian perfection at home before we stop clutching God's blessings

to ourselves, we will discover that the waiting millions beyond our borders have surrendered themselves to another "truth," and to a false messiah who reigns because we have not brought them the true Lord.

I like that definition of missions that says, "Missions is such a presentation of the Gospel, as to give every individual an adequate opportunity to know and to accept Jesus Christ, as He is offered to them in God's Word." Nothing smaller matches up to the New Testament. Or, if you prefer, you may take the definition given by Nels Ferre: "the whole Christ for the whole man for the whole world." The scope of the church's mission is limited only by the needs of men and by the measure of God's love.

Men differ among themselves in many ways, obviously. They include many who are poor and a relatively few who are rich, many who are illiterate and a much smaller number who have had university education. They number men and women of varied races, nations, languages, and cultures. A survey of their almost infinite variety might lead to the question whether indeed the primitive bushman of Oceania has anything in common with an Oxford don, apart from the mere fact that both are *homo sapiens*. How then can it be anything but romantic nonsense for Christians to assert they have but one mission for all men, a single solution for every one?

Christianity does make this claim, of course, only because of its diagnosis of man's need. Physical and mental needs of men differ greatly, being almost wholly satisfied in some and quite unrecognized in others. Until recently, many thousands of human beings never thought it possible that they should go to bed even a single night of their lives with their stomachs filled. They accepted, as part of the very structure of life, the fact that most of their children would die within their first year of life.

Nor was there any rebellion against the fact that educational opportunities were limited to the few. One statistic may serve to illumine this last assertion

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e American Negro, surely the least privileged group in this country, is nevertheless able to give the advantages of college and university education to a larger proportion of its members than the case with the British people as a whole. The situation elsewhere is indicated by the fact that in India, men proudly print on their calling cards, after their names, "Failed A.B.," since even they have begun university education puts them into an elite group.

But it is our Christian conviction that these differences, important as they are, are nevertheless superficial. All men everywhere are alike in the dual fact that they are created by one God and that they have sinned against Him. The second half of this conviction does not imply that Christians make the foolish assertion that all men are guilty of the same, equal, moral lapses.

One Need

Sin is not a moral, but a religious term. It does not say anything, in the first instance, concerning a man's relationship to other men, but concerning his relationship to God. It maintains that all men, without exception, have sought to emancipate themselves from their Maker, that they have tried to deny their creature-ness. Instead men have asserted their independence from God's authority, claiming that they were themselves the masters of their souls and the masters of their fates.

This refusal to accept God as Lord has radical moral consequences, although these vary according to our personalities, environments, and opportunities. The road of rebellion has both a paved and a rocky lane, but it is a single road with one destination. It is because all men are united in this one need that our mission must be to all, without exception.

Equally universal is the love of God; God is concerned about all men. The distinctions that concern us so greatly, do not concern Him at all.

Peter learned that truth for the early church (Acts 10:1-11:18), when he dreamed of the great sheet that descended

from heaven, containing all kinds of animals. According to the Mosaic Law some were "clean", some "unclean"—as Peter quickly reminded God when he heard the command to slay and eat. It was then that the divine voice forbade him to call any animal "unclean" that God had created.

The puzzling dream was soon explained when visitors brought him word that an "unclean" Gentile—Jews then often called them "Gentile dogs"—had invited Peter to visit his home. Under these circumstances Peter went and saw unmistakable evidence that God treated believing Gentiles precisely as He treated believing Jews.

In varying forms this experience was duplicated by most of those of whose activity Luke tells. A Samaritan village gladly receives the fulness of the Gospel message (Acts 8:4-8); Philip is directed by the Spirit to an Ethiopian who proves immediately receptive to this new truth (8:26-38); a "Hebrew of the Hebrews", Paul of Tarsus, finds everywhere that, when the doors of the synagogue are closed to him, there are open doors of opportunity to witness to the Greeks (13:44-49, etc.). Over and over again it is made clear that "God shows no partiality, but in every nation anyone who fears Him and does what is right is acceptable to



Him" (10:34-35). "For God so loved the world . . . that whoever . . . " (John 3:16).

It is a paradoxical fact that just when means of travel and communication have so shrunk our globe, that it is for us a shorter distance from Minneapolis to Malaya than George Washington knew between Mt. Vernon and Philadelphia, and just when increasing numbers of Christians are awakening to their worldwide spiritual responsibility, there appear an array of new roadblocks. After centuries during which the peoples of Asia and Africa were conscious of no loyalty broader than that of their own clan-family there arises suddenly an intense nationalism, which most mid-twentieth century Europeans and Americans have already lost.

In part this is due, naturally, to a reaction against the long era of exploitation that took place when these lands were dominated by Western imperialism. Under these circumstances there is an understandable urge to demonstrate this newly achieved freedom on every occasion.

It is inevitable that there should be a hypersensitiveness toward any kind of foreign intervention, including missions. Non-Christians, who may have had no particular attachment to an historic religion within their land, nevertheless feel a kinship toward it because it is native to them. Consequently, they resent religious workers from beyond their borders.

Unfortunately it is true that, in earlier days, the missionary enterprise gained both prestige and even material support from the imperialist government. Sometimes the missionaries themselves seem to have conceived their task too largely in terms of transplanting the culture of their home lands to this different—and therefore "inferior"—environment. The men and women who seem to have regarded it as their major task to force the unclothed natives of the Pacific islands into Mother Hubbard dresses are a conspicuous example.

While we cannot erase the past, nor

avoid payment of the debts made by our well-intentioned ancestors, we can be clear in our own thinking about the worldwide mission of the Church. Perhaps it will gradually become clear also to those who have the most reason for suspicion.

There is no room for either pride or condescension in this mission enterprise. Every human being, whether he lives on one continent or another, receives the message of God's salvation through Jesus Christ as a gift. No one has earned it, nor is it the product of any man's discovery. "What no eye has seen, nor heard, nor the heart of man conceived, God has revealed to us" (I Corinthians 2:9-10).

No One Origin

It needs also to be stressed in the clearest terms that our Christian faith is not a product of the West. It is not European, nor is it American, in origin. Its earthly birthplace is the Middle East, where the continents of Asia, Africa and Europe meet; and its Lord, as Bill Graham stated in a sermon to the people of India, "had a skin a bit darker than mine and a bit lighter than yours."

It seems strange to find in Rudyard Kipling, usually described as "the poet of imperialism", strong support for the message of universality. But do you know his "We and They"?

*Father, Mother and Me
Sister and Auntie say
All the people like Us are We,
And everyone else is They.
And They live over the sea,
While We live over the way,
But—would you believe it?—They look
upon We
As only a sort of They!*

*We eat pork and beef
With cow-horn handled knives.
They who gobble their rice off a leaf
Are horrified out of their lives;
And They who live up in a tree
And feast on grubs and clay,
(Isn't it scandalous?) look upon We
As a simply disgusting They!*

All good people agree
 And all nice people say,
 All nice people like Us, are We,
 And everyone else is They:
 But if you cross over the sea,
 Instead of over the way,
 You may end by (think of it) looking
 on We
 As only a sort of They!

(in DEBITS AND CREDITS)

Not long ago a member of my congregation fell as she was stepping off a porch. It was discovered later that the cause of her accident was due to "tunnel vision." She was one of many who see perfectly well straight ahead, but who, just as though they were standing in a tunnel, can see very little, if anything, on either side. That is dangerous!

Other kinds of "tunnel vision" can be dangerous also. The American military men who advised the Washington chiefs that Berlin had no military value and that we should, therefore, let the Russians seize the German capital, had tunnel vision. They could see only the narrow range of purely military considerations, but nothing more. The result is that today Berlin is a precarious island of freedom in Russian controlled territory.

But far more serious is the case of a Christian whose spiritual tunnel vision makes him act, give, and pray as though only he and the minority that closely resembles him are the objects of God's loving concern. How little—and therefore how insignificant—he makes this world-embracing Gospel! How tragic for others—and for himself.

Fortunately, spiritual tunnel vision is curable. Better yet, it can be prevented. The treatment is illustrated in the story of Walter Judd, who after a distinguished career as a medical missionary in China became Congressman-at-Large from Minnesota in our national legislature. He was born in the tiny Nebraska hamlet of Rising City. The Congregationalists were so few that they could not afford a regular minister. However, his mother kept a small Sunday School going. On the wall

of the single classrooms was a map of Paul's missionary journeys. Commented Judd later, "Sunday after Sunday, year after year, there it was. The world staring me in the face." No wonder his vision became world wide.

And so it must be for every one in the church—worldwide—until we see our mission in God's magnificent dimensions.

TOPIC IDEAS

1. Arrange a display of various mission fields. Share the display with members of your congregation.
2. Display souvenirs from other countries.
3. Set up booths similar to a fair—for social missions, overseas missions, and home missions.
4. Get a college student who has done summer work in one of these fields to tell your group about his experiences.
5. Play a vocabulary game with words mentioned in this article plus others you could list (city church, settlement, heathen, etc.).
6. Have a panel of three people to discuss the three phases of mission work and the unity of needs.
7. Discuss the use of offering envelopes in your personal witness to missions.
8. Have book reviews on books written about these various fields of missions. *The White Witch Doctor* by Louise Stinetorf, Westminster Press, (can be purchased at the publication house for 25c for a paper-bound copy) presents vividly the difficulties that American non-Christians cause missionaries by the bad impressions they leave.

PROJECTION SUGGESTIONS

1. Begin a picture file for your league or your church. Pictures can be obtained from old copies of the Lutheran, *High Ideals*, *Luther Life*, *Lutheran Women's Work*, etc.
2. Plan a work camp for your local group doing home or social missions work.
3. Undertake a project for overseas missions—wrapping bandages, sending money, clothing, etc.
4. Write to a social mission society or a missionary for the name of someone with whom you can become pen pals.

Worship

Pick up your *Christian Youth Hymnal* and look in the index for missions. There you will find many suggestions for hymns, scripture, and psalms. Another good reference book is *Worship Resources for the Christian Year*, edited by Charles L. Wallis and published by Harper and Brothers.



SAVIOURS of ISRAEL

a study in your bible
from the book of judges

When we hear the modern word *judges* we think of courtrooms and trials. Judges in the Bible were somewhat the same, but they were more. Deborah, the famous female judge, counseled people and judged them. But she also planned a battle and led her people to victory.

A judge was a servant from God who saved the people from their enemies, restored the land to the Israelites, and re-

stored the religious bond between God and man. In other words they were "saviours."

The following radio script will familiarize you with several of the very important judges. Parts may be read over a loud speaker or a homemade mike. Be sure to give feeling to the lines—they carry real emotion.

M. C.: This is radio station B-I-B-L-E, sponsored by _____ Luther League. We have a new program for you today—Man on the Street. Now we are turning back the pages of history, the pages of our Bible, back to the time of the Judges of Israel, back to 1000-1200 B.C. Perhaps we can meet people on the street with whom we can talk. Listen, I hear a man speaking. I'll try to get up closer so we can hear what he's saying.

JOSHUA: If you forsake the Lord and serve foreign gods, then he will turn and do you harm, and consume you . . . choose this day whom you will serve . . . as for me and my house, we will serve the Lord.

M. C.: The man has finished speaking; perhaps we can get a word with him. Sir, may we speak to you a minute, please.

JOSHUA: Yes indeed, what can I do to help you?

M. C.: We just heard part of your speech to the Israelites. We'd like to know more about it. First of all, what is your name?

JOSHUA: I am Joshua. I led the Israelites into the Promised Land after the death of Moses. Under me the tribes fought and gained this land.

M. C.: Oh, you're the leader appointed by Moses to succeed him. Do you feel there is any need for the warning you just gave your people?

JOSHUA: Oh yes, there is great danger. These people in surrounding countries worship many gods. We have been told to worship the one, true God. The people, if they are not careful, will fall to worshipping these idols. I'm afraid for my people.

M. C.: Joshua is dismissing the people now and they are going to their various sections of the land. Years have passed. Here is another man on the street.—Sir, will you tell us what happened to Israel after Joshua died?

MAN: Just as Joshua feared, after he died, the people began to worship other gods. They forgot the Lord who had brought them out of the land of Egypt. Weakened by their idolatry, the Israelites are easily overcome by the enemy countries. Then in slavery, they remember God and cry to Him for help. He sends them judges to save them from their enemies. But as each judge dies, the people return to the worship of idols. It's one vicious circle.

M. C.: Perhaps we can speak to a judge. Who is your present judge?

MAN: Deborah is our judge. If you would like to talk to her, she sits under a palm tree in the hill country. People go to her with their problems and she judges them.

M. C.: I see Deborah under the palm tree now. Let's talk with her.—How-do-you-do. Are you Deborah the judge?

DEBORAH: Yes, I am. Can I be of help to you?

M. C.: This is the first time we've spoken to a real judge. Would you share with us some of your experiences?

DEBORAH: I would be glad to tell of some of my experiences. My heart sings with joy when I think how kind and loving the Lord has been to deliver us from our enemies.

M. C.: You have defeated Sisera's army, haven't you?

DEBORAH: Yes, Sisera died a tragic death recently. Barak and I led the Israelite troops out to fight the enemy. Facing us were 900 Canaanites riding on 900 chariots of iron. We had no chariots or horses, but walked. They could have conquered us in no time, but a most miraculous thing happened. All at once the earth began to tremble. The heavens opened and rain fell. There was a hard rain storm.

M. C.: And how did that help you win the battle?

DEBORAH: The chariots of our enemy sank in the mud and their soldiers could not get away. We won the battle, thanks to God's help.

M. C.: On through the years now. Under Deborah the land had rest for 40 years. After her death, again the people forgot God and were conquered by their enemies.—Now we are out in the country, a section called Gilboa. It is night. Down in the valley I see the camp of the Midianites. They are enemies of the Israelites.—But, what is this? Here we are in the midst of soldiers. Let's see what is going on.—You seem to be the leader for this group. May I speak to you for a minute, please.

GIDEON: I can't talk long; it's almost time. We're going to attack the Midianite camp tonight. My name is Gideon; I am the leader of God's people.

M. C.: How do you expect to go into battle? You don't have much equipment. All your men have is empty jars, torches, trumpets, and swords. You won't have a chance. You're far out-numbered the way it is.

GIDEON: My men are stationed all around the Midianite camp. When I give the signal we will attack by surprise. First we will blow the trumpets loudly; the jars will be broken; then the torches waved in the air; and everyone will shout. This will cause a lot of excitement in the enemy's camp. They will think they are being attacked by a much larger army. While they are in all this confusion, we will attack and win the battle. If you will excuse me, the time is here. I must give the signal.

M. C.: I would like to stay and watch the battle, but we must move on. Now let's go through the years to the time of Jephthah, the judge. The Ammonites are the enemy troupe this time. Let's listen. Jephthah is praying.

JEPHTHAH: If you, O Lord, will give the Ammonites into my hand, then I promise that I will offer as a burnt offering to you, the first thing that comes out of my house when I arrive home.

M. C.: Hmmmm, that doesn't sound so good to me. Jephthah, although he believes in God, has not received very good religious training. God is not bribed.—The battle is going on, the Ammonites are losing. Yes, the people of Israel have won again. Jephthah must now pay off his debt to God. Let's go along and see what he sees first when he approaches home. It could be a servant or a dog or some other animal. We're nearing the house now. There's a shadow in the doorway, something moving.

JEPHTHAH: My daughter—my only daughter!

M. C.: I was afraid of this. Here comes his daughter, running toward him.

JEPHTHAH: Alas, my daughter, I have made a vow to the Lord and cannot take it back. I must offer you as a burnt sacrifice on the altar.

M. C.: We don't care to look in on this any more. Let's move on through the years. It's disheartening, the Israelites have gotten so far away from God. But let's move over closer to this temple. Here is a huge temple to a heathen god. We are present at a Philistine celebration. Near two of the central pillars I see a tall, thin man. Let's go over and talk to him.—Sir, we understand that the Philistines are worshipping the god Dagon at this celebration. Are you a Philistine?

SAMSON: No, I'm an Israelite. My name is Samson.

M. C.: You're Samson, the famous judge?

SAMSON: Yes, I am. You wonder why I am blind and weak-looking. My long hair has always given me strength. As soon as it is cut, I am

weak and helpless. I was tricked by Delilah, a Philistine woman into telling the secret. One night while I was sleeping, several Philistines came in and cut my hair. Then I was taken a prisoner and treated as a slave. They made me blind so they could make fun of me. But my hair is growing. I will punish them and save my people yet.

M. C.: Do you have any plans as to how you will save your people?

SAMSON: Well, I hear that there is to be a great crowd here today. I have been told that many of the important leaders of the Philistines are here within the temple and that 3000 men and women are on the roof overhead. Hear them making fun of me. The time is here. Run! Get away from here!

M. C.: We have now gotten a safe distance from the temple where we can watch the celebration. Listen, Samson is praying.

SAMSON: O Lord God, remember me, and strengthen me, I pray Thee.

M. C.: Now Samson is stretching out his arms. One hand is pushing on the pillar to his left and the other hand on the pillar to the right. He is gaining strength. The building is going over. The huge temple has fallen to the ground. Thousands have been killed. Samson is dead, but he died bravely; he has saved his people from the wicked Philistines.—But I am afraid the Israelites will forget God again and return to their evil ways. Perhaps some day God will send a Saviour who will die once and for all to save his people from their sins.—Time is running out; we must return to the church and sign off for tonight.

What Does It Mean?

Now the fun begins. Divide into four buzz groups. Each group will discuss and judge. Each group is to decide what's important in the story that was presented. What does the story tell about conditions of those days? What does the story have to do with us today? What about the religious circle in our days? Notice Bible references in the outline.

These may be some outcomes: *Deborah*—praise and thanks to God for His protection and care; *Gideon*—clever leader, using available equipment wisely; God's guidance; *Jephthah*—God hears prayers, God's protection, need for religious training (take every opportunity offered), God answers prayers without delay; *Samson*—tricked by evil people who pretended to be friends, God answers prayer, God strengthens us to meet needs, need of a Saviour; *Circle*—worship idols (money, popularity, etc.), these idols turn us from God, when hard luck comes we return to God, God hears and answers prayers, we should do our best

to worship one God and not other gods, *the Saviour* has come.

Additional Background

The Book of Joshua immediately precedes Judges. Briefly, it closes with the conquering of the Promised Land, the death, of Joshua, and the fact that there is no leader. Without a leader, Israel becomes a loose federation of tribes, held together by common tradition and a religious bond. On the other hand, the surrounding countries are highly organized.

The Israelites succumb to the seductive nature worship which was the original religion of Canaan. This weakens the religious bond holding the tribes together, there is disunity, and enemy countries easily take possession of the land.

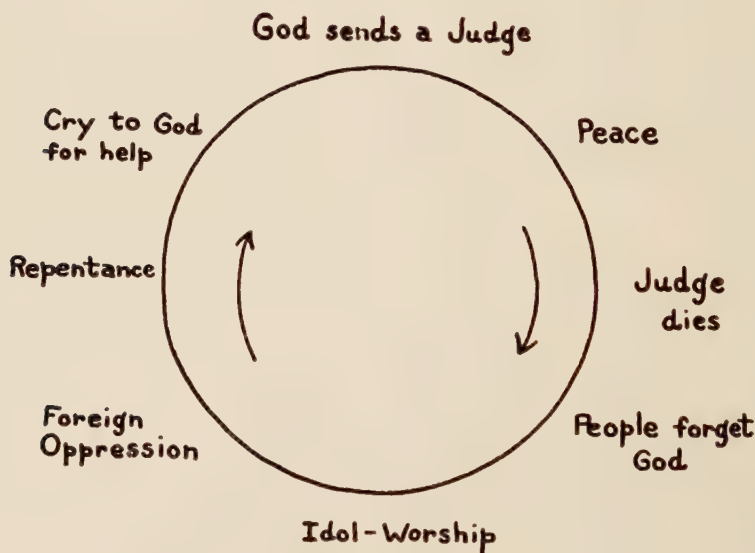
Even the Levites, the religious leaders, were corrupt. There was very little religious training—parents hadn't passed God's commandments on to the children. The Book teaches that obedience brings blessings and disobedience brings sorrow and grief.

Here's an outline to help you find your way through the book:

- I. Preface 1:1-1:5
- II. Introduction (Pattern) 2:6-3:6
- III. Work of Judges 3:7-16:10
 - A. First Judges 3:7-3:31
 - B. Deborah and Barak 4,5
 - C. Gideon 6-8
 - D. Abimelech 9
 - E. Jephthah 10:6-12:7
 - F. Samson 13-16
- IV. Levite's corruption 17-21
 - A. Micah's Levite 17,18
 - B. Civil War 19-21

The delightful story of Ruth follows Judges. Ruth's story takes place in the time of the judges. I Kings shows the dissatisfaction of the people and the desire for a king to rule them.

Judges is based on one theme—a cycle. It is found in 2: 11-19.



SUGGESTIONS FOR PRESENTATION

(1.) Show the group objects before the presentation takes place. These they will identify later. Objects are a picture of a palm tree, a glass jar, a picture of a young girl, and a lock of hair.

(2.) Build up suspense. Present each judge's story to the climax. Then let the leaguers go into groups to read the end of the story from the Bible. How did the rain win the battle? What can be done with glass jars? Who came running from the door? How did Samson save his people? Each group then can report the ending of its judge's story to the group.

(3.) Make a newspaper. Let several young

people pretend they are reporters and write accounts of each judge. Assemble these and mimeograph the newspapers to hand out in Sunday School.

(4.) Dramatize the stories.

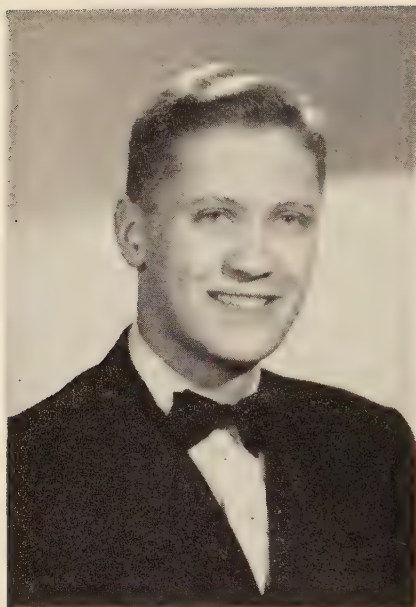
(5.) Discuss the emotions, thoughts, and these various judges must have had.

For some people religion is like a bus. They ride it only when it is going in their direction.

—T. Bruce McDivitt

Canaan in the time of the Judges





LLA President
Mac Minnick, Jr.

LLA Executive
Florence Fray



U

C

Y

M

by Ruth Jacobsen

what it means

It was the first day of September in 1954 when all delegates to the United Christian Youth Movement general council meeting in Chicago arose from their chairs and applauded their newest member, the Luther League of America.

Since that fall meeting, leaguers throughout America have been asking "What difference does it make in our Luther League, now that LLA has become a member of the United Christian Youth Movement?"

Some local leagues have already participated in youth groups from other churches in community projects and have learned what it means to be a part of a growing fellowship of young Christians. They have begun to discover for themselves the opportunities and responsibilities created by interdenominational cooperation.

Other leagues may be either unaware of the United Christian youth council in their area or have no such group. These leagues have difficulty in understanding what is meant by the four letters which are appearing more and more in their LLA literature, UCYM.

Today there is a clear and definite movement toward unity on the part of the churches of the world. Churches are recognizing more and more before that Christians belong together as members of one Body.

The word "ecumenical" has become a frequent visitor in the conversations between churchmen. Both writers and speakers employ the word time and again to describe the current trend toward cooperation and fellowship. The terms "ecumenical" and "interdenominational" are used interchangeably.

Here in America the protestant churches cooperate through the National Council of Churches of Christ in the United States of America. On a larger scale, unity is achieved through the World Council of Churches.

Leaguers are probably familiar with these bodies, but are probably not aware that

what it does

the unity and cooperation conducted by these two groups is not restricted to adult church officials. On the youth level these agencies have brought about interdenominational cooperation for many years. In fact, youth cooperation has existed in an organized form for more than 21 years.

It was in 1934 that the UCYM was officially formed to unite the young people of the churches in Christian fellowship and witness. Since the formation of the National Council of Churches in 1950, UCYM has served as the Council's youth arm. It is the recognized channel for interdenominational cooperation on the youth level.

UCYM is not alone in claiming the loyalty of some Protestantism's youth. But the term "non-denominational," by which the other groups identify themselves, indicates that these other movements are not sponsored or supported by any of the major Protestant denominations.

As the *inter*-denominational youth channel, UCYM is supported and directed by the youth of its member denominations. Its policy and program is determined by the general council of the UCYM, consisting of about 180 youth officers and adult advisors, which meets annually. LLA is one of the groups which sends delegates to this meeting.

At their 1955 convention, leaguers heard read a report on LLA's association with UCYM. The reporters concluded "Our fellow Christians throughout the sessions were anxious to hear Lutheran opinions and ideas, and we are sure you will see Lutheranism seeping through the various reports."

Before LLA could join UCYM, the league's executive committee insisted that UCYM should meet certain standards. Years of negotiations took place before both UCYM and LLA were agreed.

LLA insisted that UCYM's by-laws be changed to include two requirements which

Ruth Jacobsen, a Lutheran, is the administrative assistant to the executive secretary of UCYM, whose headquarters are now at New York City.

are popularly known as "the evangelical and the representative principles." This means that membership in UCYM be limited to youth organizations that recognize Jesus Christ as Lord and Saviour, and that the governing body of UCYM be limited to people who officially represent member groups. It had previously been possible for individuals, representing nobody but themselves, to be elected to leadership in the ecumenical movement.

LLA's Missionary Chairman Florence Fray currently holds more UCYM positions (five) than any other UCYM member. And LLA President Mac Minnick traveled throughout Europe this summer as UCYM representative.

Internationally nearsighted at 21

Looking with international lenses, UCYM is the United States of America group recognized for work with similar youth bodies in other countries. It is one part of a wider fellowship made possible through the Youth Departments of the World Council of Churches and the World Council of Christian Education.

Becoming a bit more near-sighted, the Christian youth councils of the various state, metropolitan, or county councils of churches are recognized as expressions of the UCYM on the local level.

For more years than most leaguers can claim for their lives, the Protestant denominations of America have been working together in such diversified enterprises as audio-visuals, printed resource materials, leadership training conferences, work camps and special conferences.

Level cooperation

Upon first becoming acquainted with UCYM there seems to be a bewildering array of names and terms. Enlightenment follows participation.

Many of the churches in UCYM use a plan for common commissions or program areas, divided into five groups: Christian Faith, Christian Witness, Christian Outreach, Christian Citizenship, and Christian Fellowship. These correspond roughly with the LLA divisions and should present no problem.

The majority of protestant groups in America are organized on the state or regional level—whether in synods, presbyteries, conferences,

or some other designation. It is natural, therefore, that state Christian youth councils express the UCYM at the state level and have been established for cooperation and fellowship among those who are active in a particular state.

There are only a few who can serve at the national level, but many additional offices are open at the state, regional, or district level.

Although the national UCYM office does not publish a youth magazine, it does report regularly to each state council and denominational youth office concerning current developments.

Your state council office or the LLA (through *Luther Life* or reports at conferences) are the sources from which news of interdenominational importance will reach you. Additional information can be secured from the United Christian Youth Movement, 25 Fourth Ave., New York 10, N. Y.

Just as the LLA has taken a responsible position in the national UCYM relationships—through participation at planning meetings, sending representatives to special conferences, appointing qualified persons to serve on committees, and contributing proportionately to the UCYM budget—so state and synod Lutheran Leagues have a responsible role to fulfill in state Christian youth councils.

Lutheran groups have been slow to recognize the tremendous potential of the united witness and have too often pointed accusing fingers at feeble efforts in state or community councils without realizing their own responsibility in the ecumenical movement. Only three Lutheran groups are connected in any way with UCYM: the Luther League of America, the Augustana Luther League, and the American Evangelical Lutheran Youth Fellowship.

Unlimited possibilities exist if the youth people of the churches of your state unite in supporting the same project at the same time, whether it be collecting clothes for the needy, showing hospitality to foreign students studying in our colleges (often lonely and eager for a glimpse of American home life), strengthening youth evangelism to reach those outside the Christian fellowship, studying a particular problem, or any of the needs which are constantly arising.

Many vital projects are in the process of completion in the various states at this time. Each one is of individual significance for the particular state.

Colors and clans together

Council meetings will differ from the familiar Luther League pattern—they are d

ent from Methodist Youth Fellowship or
grim Fellowship meetings, too! Of neces-
, the council must consist of elements from
various youth groups. And a Christian
th council is effective only to the degree
t the cooperating churches give support
ough responsible representatives.

UCYM is not just an "extra" designed to
ke more demands on your busy days. It
ctions to help you to do your local church
better by offering: opportunity for discus-
n with others who have similar responsibil-
s, broader resources for use in your league,
l leadership training for you.

Eighteen UCYM training conferences were
ered last summer under state council spon-
ship. They presented firsthand training for
erdenominational leadership, as well as in-
rational sessions on various phases of youth
rk, special interest groups, opportunity to
et representatives from youth movements
oad, and Christian fellowship at its best.

Because all UCYM meetings and confer-
es are interracial as well as interdenomi-
onal, it naturally follows that those in at-
tendance cannot help but begin to understand
it more about Christian fellowship and the
eties of experiences of those who belong
the church.

As one member expressed it, "I love the
jestic hymns and the flowing liturgy of our
rch, but my deep gratitude goes out to many
o have helped me to learn that prayer,
ise, and worship are broader and deeper
n my private definition.

Officers in local groups have a correspond-
responsibility and opportunity in work-
with Christian young people in the neigh-
hood, city, or county. The heart of the
ited Christian Youth Movement is in the
hundreds of community councils.

Planning should not be only on the national
el, but also on the state and local level.
t, no project or program is effective until
Good News of Christ reaches you and
comes a part of your league in your com-
munity.

n our world we share a great commission
h all other Christians—to make disciples of
nations, including our own. It all begins
h you, wherever you are. Christians must
d fast to all that they share in common
d not stress their differences, and together
ld for a Christian world.

When all is said and done, too many
people keep on saying and not doing.

LLA guide for leagues con- templating affiliation with interdenominational groups.

Ever since the Luther League of America
joined the United Christian Youth Movement
of the National Council of Churches of Christ
in the U.S.A. in September of 1954, the ques-
tion has been asked on numerous occasions by
State and/or Synodical League officers: Should
our State and/or Synodical League now af-
filiate with the United Christian Youth
Council of our State?

The answer is neither "yes" nor "no," but
"maybe."

The Administrative Committee of the Luther
League of America recommends that any
state/synodical League contemplating affilia-
tion with a state United Christian Youth Coun-
cil take the following four steps:

1. Study the constitution of the State United
Christian Youth Council to determine
whether or not the two principles main-
tained by the United Lutheran Church in
all of its interdenominational relationships
are observed throughout the document:
 - (a) *The Evangelical Principle.* Observance
of this principle means that each youth
group, council, league, etc. holding
membership in a state United Chris-
tian Youth Council must be a recog-
nized segment of a jurisdictional unit*
of a denomination which professes
faith in Jesus Christ as divine Lord
and Saviour. In other words, observ-
ance of this principle will not permit
Jewish or Unitarian youth organiza-
tions, for example, to hold member-
ship in a state United Christian Youth
Council. Nor can such agencies as
Campfire Girls, Boy Scouts, Girl
Scouts, YMCA hold membership in a
state United Christian Youth Council
without violating this Evangelical prin-
ciple.
 - (b) *The Representative Principle.* Observ-
ance of this principle means that each
person serving in a state United Chris-
tian Youth Council must be a member
of a congregation professing faith in
Jesus Christ as divine Lord and Sav-
iour, and that each such person is
chosen by the youth group of his
jurisdictional unit, or by the juris-
dictional unit itself, to serve as its repre-
sentative.

2. If the constitution of the state United Christian Youth Council embodies both of the above principles, decide whether membership by the state/synodical League in the Council is desired. The following factors should be considered prior to arriving at this decision:

- a. testimony to Jesus Christ;
- b. service to be rendered by the League to the state United Christian Youth Council;
- c. benefits to be gained by the state/synodical League.

3. If the decision suggested in 2 above is affirmative, indicate to the Executive Committee (Executive Board) of the ULCA synod(s) of which the state/synodical League is an auxiliary, the League's desire to affiliate with the state United Christian Youth Council and seek the approval of the ULCA synod(s) Executive Committee (Executive Board) for such affiliation. In applying to the Executive Committee of Synod for permission to affiliate with the State United Christian Youth Council, the S/S League should submit a copy of the Constitution of the State United Christian Youth Council.

4. If the approval is granted, apply to the State United Christian Youth Council for membership in the Council.

*A jurisdictional unit—Conference (Methodist); Presbytery (Presbyterian); Synod (Lutheran); Diocese (Episcopal).

Presenting the topic

A topic of this nature has a lullaby effect on the members if it is not presented in an interesting manner. Try to brighten up the cold facts. A discussion group might prove helpful. Consult your pastor or advisor for

any additional information on UCYM which might add some color to the topic.

Perhaps there is a Christian youth council in your area which has had some interesting experiences. You might learn of these experiences and present them to the group.

A discussion following the topic presentation will be valuable if you have not used discussion method of presentation.

Worship ideas

HYMN: "Jesus, my Lord, my God, my All"
CSB 351

PSALM: 29

SCRIPTURE: John 15:1-17

PRAYER

HYMN: "O Saviour, precious Saviour"

CSB 361

TOPIC

HYMN: "O for a thousand tongues to sing"

CSB 135

Additional information regarding Christian youth councils and UCYM can be obtained from:

United Christian Youth Movement

257 Fourth Ave.

New York 10, N. Y.

World Council of Churches Youth Department

156 Fifth Ave.

New York 10, N. Y.

World Council of Christian Education

156 Fifth Ave.

New York 10, N. Y.

Commission on Youth Service Projects

257 Fourth Ave.

New York 10, N. Y.

Joint Commission on Missionary Education

257 Fourth Ave.

New York 10, N. Y.

Do you have your new membership card?



Luther League of America

1228 Spruce St.

Philadelphia 7, Penna.

Look in the December 1956 *Luther Life*
for a re-dedication service.

SPIRITUALISM

is it christian?

by Terry Mullins

Three people present the first part of the program. They are called the leader and two aides. A discussion follows the presentation. To the leader: To present a really good program, you should get copies of Houdini's *Magician Among the Spirits*, William and Stein's *The Great Houdini*, Carrington's *Amer of Psychical Research*, Flournoy's *From India to the Planet Mars*, Oursler's *Modern Tables*, C. F. Potter's *The Faiths Men Live By* and several books on parlor magic (from local library).

You and your two aides will have fun finding a couple of hours together, reading these books and sharing with one another some of the ideas as found in them. Be sure that the first aide reads the book by Houdini, and you glance through the one by Potter.

Follow the general pattern of this topic for the final presentation, but *ad lib* from your reading so that the program stays "alive". If you have enough time, you might present some spirit magic tricks.

Despite the atmosphere and props, keep in mind the fact that this topic is to help leaguers understand what the Spiritualists believe; remember that Christianity means trusting Jesus, not worshipping the dead; and 3) think about the differences between miracles and magic.

The following *sample* presentation is what the leader and his aides started. You have boned up on the reading suggested, you'll have plenty of things you want to contribute to the presentation of discussion. You might want to talk over with your pastor to correct the church's attitude toward Spiritualists.

LEADER: This evening we are gathered in this room as a group of Spiritualists. What you see and hear tonight is fiction and fact. As is true at any seance (pronounced *say-awnce*) you will have questions that you want to ask. Please save

them until the end of this session.

1ST AIDE: We must have it perfectly quiet to enter into the spirit world.

LEADER: Spiritualists, according to C. F. Potter who wrote *The Faiths Men Live By*, are people who follow a particular kind of American religion. Spiritualism, with its 175,000 members, began in 1848 in Hydesville, N. Y., when the Fox sisters heard strange knocks in their cottage. This cottage is now a national shrine.

1ST AIDE: Are these the Fox sisters about whom the great Houdini wrote?

LEADER: Yes. Tell us what Houdini had to say about the Fox sisters.

1ST AIDE: Well, it wasn't very complimentary. He called the knocking a swindle, and he told how one of the sisters finally confessed that they had made all of the knocks themselves. This sister, Margaret Fox, said they started the whole thing when they were young. They used to bump an apple on the floor at night; later they learned to tap with their toes. Everyone thought that spirits were doing the rapping.

2ND AIDE: But if she confessed it was a swindle, why is her cottage a shrine? Do the Spiritualists still believe she controlled spirits?

1ST AIDE: Well, by the time she wrote her confession, a lot of people believed in spiritualism, and the Spiritualists had already formed an organization. Many of these people did not believe her confession; they thought she had been paid to say that it was a fake. I guess that's what a lot of them still believe.

2ND AIDE: What has all this to do with religion? How can you build a religion around strange rappings?

LEADER: There was, of course, more to

The Rev. Terence Y. Mullins is pastor of Bethlehem Lutheran Church, Waynesboro, Va.

the religion than mere belief that spirits were making noises. The spirits would answer questions. In fact, these rappings were thought to be a means for the dead to talk to the living.

2ND AIDE: How did it work?

1ST AIDE: According to Margaret Fox, people would stand around a table. Someone would ask a question and the answer would be given by rapping—once if the answer were "no", and three times if the answer were "yes."

LEADER: A man whose wife had died might speak to her to ask if she were happy in the spirit-world. Three raps would mean "yes." The man left the session happy because his wife was safe in the spirit-world.

1ST AIDE: And I guess such a man might not like to admit that the raps were what Margaret Fox eventually called them, "a fraud, hypocrisy, and delusion."

2ND AIDE: But if this started over a hundred years ago, the Fox sisters must be dead by now. What do the Spiritualists do today? Do they still ask questions and wait for the raps to answer them?

LEADER: The meetings at which they ask questions of spirits are called seances and the spirits may do a number of other things than rap. Such meetings are still held. But spiritualism operates in many ways just like any other religion. It has churches, ministers, hymn books, services, and other things we think of as part of religion.

1ST AIDE: That brings me to a question. Are the Spiritualists Christian? Do they have a basic Christian faith and add to it this spirit communication stuff? Or is their religion completely different from Christianity?

LEADER: That's not an easy question to answer. I suppose that some Spiritualists are basically Christian. They've merely added to Christianity what they believe is a system of communication with the dead.

There's a large group of spiritualists called the Christ Unity Science Church—which has a membership of over a million. It has a Christian name.

1ST AIDE: There's nothing in Jesus' teachings that says we can't believe that the dead speak to us, is there?

LEADER: Jesus seems to have been very careful not to say much about the hereafter. He wanted His disciples to know that He had power over death; therefore, they should have no fear of death. He didn't talk much about dying; He wanted men to think about God and their living fellow-men rather than think about the dead. Christianity has traditionally opposed communication with the dead, believing it to be impossible, although Roman Catholics often pray through the Saints.

2ND AIDE: Awhile ago you said that the Spiritualists do a lot of other things besides this rapping. Let's talk some more about that before we get into theology. What else goes on at these meetings?

LEADER: The main idea is always the same. Spirits come and make their presence known. The ways they make their presence known are many, however. Sometimes they rap. Sometimes they ring bells or blow horns.

2ND AIDE: Real bells?

LEADER: Oh yes, real bells and real horns. The bells and horns are placed on a table in front of the medium—that's the name for a person who is supposed to have a special ability to make spirits appear. The medium's hands are held over the bells and the lights are turned out. Soon the bells ring and the horns blow and forth.

1ST AIDE: Or sometimes the spirits write on slates. And at other times spirit faces have been photographed.

LEADER: Yes, Houdini tells of this and many other things in his book, *Magician Among the Spirits*.

2ND AIDE: Houdini isn't the only one who tells about those spirit photographs. Fulton Oursler mentions them in his book called *Modern Parables*.

LEADER: Oh? What does he have to say?

2ND AIDE: He calls the story, "The e from the Beyond". It's about his llenge to Conan Doyle.

1ST AIDE: Arthur Conan Doyle, the n who wrote the Sherlock Holmes ries?

2ND AIDE: That's the one. Doyle be- red in these spirit photographs and rlsruer was determined to prove that one could take fake pictures. Oursler llenged Doyle to set up any condi- ns he wanted to, so that Oursler could e a fake picture in spite of the adverse ditions. He really had some rugged ditions too. A completely honest com- tee bought the film and supplied the era to be used. This committee had to d the film into the camera, remove it, elop it, and print the picture so that rlsruer could try no tricks. All Oursler ld do was click the shutter to take picture and the committee had to ch him do that.

1ST AIDE: Did he fake the picture in e of all that?

2ND AIDE: He did. But that was not of the problem. The picture had to w, in addition to the person photo- phed, the face of another person wn to be dead. The pose of the dead n had to be different than any known ture of the man. Oursler met all these ditions, and the face appeared exactly e he had said it would.

1ST AIDE: How did he do it?

2ND AIDE: Didn't the book by Houdini ow spirit photographs were faked?

1ST AIDE: Yes, but not under the same ditions you are talking about.

2ND AIDE: Then I guess I'll let you zle over it. It's explained in *Modern ables* and there is a 35c edition you buy if you can't figure it out.

LEADER: Now you are being like Hou- i, who refused to explain to the same an Conan Doyle how he made a white cork d write a sentence on a slate hung in center of the room. Doyle wrote the rds down where Houdini could not sibly see them. Yet the very words t Doyle wrote were written by the l on the slate while they watched. one was near the slate and ball at

the time.

2ND AIDE: How did he do it?

LEADER: I don't know. I doubt if any- one knows. Doyle insisted it was not a trick, but real spiritualism. Houdini said it was a trick but never told how it worked.

1ST AIDE: You know, I don't believe the Spiritualists can be Christian. There's too much trickery involved in their re- ligious.

LEADER: Your first statement's a pretty broad one, I'm afraid. After all, what is necessary for a person to be a Christian?

2ND AIDE: He must have faith in Jesus Christ. He must love and trust him completely.

LEADER: All right. That's pretty good. If that's what a person needs to be a Christian, does belief that the living can communicate with the dead keep him from having faith in Christ?

1ST AIDE: I wonder. But it can cer- tainly sidetrack him, can't it? So that he doesn't put really important things first?

LEADER: Yes, it can. But so can a lot of other things, can't they?

Questions

If handled correctly a lively discussion period should follow. The following questions may be used:

1. What is necessary for a person to be Christian?
2. Can one be a Christian-Spiritualist?
3. Do other things sidetrack Christians from their faith in Christ so that they don't put important things first?
4. Do you think some Spiritualists might believe that Christ's resurrection was not a bodily resurrection, but a spiritual communi- cation from the dead with the disciples?

Devotions

HYMN: "Jesus Calls Us O'er the Tumult"
(CYH 251; PSH 204)

SCRIPTURE: Luke 16: 19-31

PSALM 46 (page 346 CYH; 36 PSH)

PRAYER (18, p. 364 CYH; 39, p. 29 PSH)

HYMN: "Lord, Keep Us Steadfast in Thy Word" (CYH 156; PSH 121)

BENEDICTION

Daily Bible readings:

Philippians 1:27-30; Philippians 2:1-11;
Philippians 2:14-18; Philippians 3:17-21;
Philippians 4:8-13; Colossians 2:16-19; Colos-
sians 3:12-17.



Do your friends know
you are a Christian?

FISHERMEN and FARMERS

There had been an accident at a railroad crossing. A car had been struck by a train, and the driver was badly hurt. Eventually there was a court trial. The watchman at the railroad crossing was called to the witness stand. He was asked if he had waved the lantern to warn the car that a train was coming. He testified over and over again that he had waved the lantern. Finally he was found "not guilty" and the trial ended. Talking with his lawyer later, the watchman exclaimed, "Thank goodness that's over!" His lawyer asked, "What's the matter? Weren't you waving the lantern all night?" "Oh yes," replied the watchman, "but I was so afraid they were going to ask me if the lantern was lit."

Isn't that our problem today as Christians? We wave the lantern but forget to light it? Do we have the bad habit of telling others we're Christians and then not acting like it? Perhaps that's why some people say, "I don't want to be a Christian. Christians go to church on Sunday, but they lie and cheat the rest of the week." What's wrong with us? Where are we missing the boat?

Jesus wanted to win souls. He came to seek and to save those who were lost. Jesus was an evangelist, a soul-winner. He went about looking for people who

did not know God. (Have someone, who is prepared, tell the stories of Levi, Luke 5:27-32; Zacchaeus, Luke 19:1-10; and the woman at the well, John 4:7-10, 21-30.)

You cannot give away that which you do not have. Right? You cannot give God to others unless you have Him yourself. Only when we have cleansed our own souls, can we be witnesses for Christ. David reveals this in his well-known Psalm. (Read Psalm 51:10-13) Notice the accent on then—"then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Fishermen vs. Farmers

Christ, speaking in symbolism, calls evangelism a harvest. And he tells us that the fields are ready to be harvested. (Read John 4:35) We then can be harvesters for Christ—or farmers as we would say. Jesus uses another symbolism. Hear the call to be fishermen. (Read Mark 1:16-18)

Will you answer Jesus' call and be a fisherman or farmer for Him? (Divide into two teams—fishermen and farmers. Boys vs. girls—or count off.)

A Christian had been behind the Iron Curtain several years. He told some friends about his experiences. All the time he had been behind the Iron Curtain, he pretended to be a Communist. But all the time he was really a Christian. "They never guessed I was a Christian," he bragged. He was quite proud of the fact that they had never guessed. Was he truly a Christian? Can one be a Chris-

tian without others knowing about it? What do you think?

(Here the two teams—fishermen and farmers—go into discussion groups and discuss the problem, preparing for a very simple debate. Ask your advisor for easy rules on debating. Fishermen insist one can hide the fact that he is a Christian; farmers will argue that one cannot hide the fact that he is a Christian. After they have had time to talk it over in their teams, have a brief debate on the subject.)

Christ Makes a Difference

Christ makes a difference. He has made a difference in your life. He has changed the whole world. He has changed the lives of Communists also. Here is an example of how Christ made a difference. It may be rather silly, but it carries a truth.

A Communist asked the chief of a tribe of natives if he thought that Christianity had really made any difference to him and his tribe. "Yes," replied the chief, "Christianity mak'um lot of difference for my people—make difference for Communist too." The Communist was indignant. "How?" he demanded. "Well," replied the chief, "if we were not Christians, by this time you would mak'um supper!"

Many people owe their lives to Christianity. And many people give their lives to Christianity. There are names like Peter and Philip and Paul. Men like Wilfred Grenfell, Dr. Frank Laubach, Kagawa, Albert Schweitzer. . . These men have made evangelism a vital part of their lives.

We too can plan to go to distant lands and evangelize in the name of Christ. But that's in the future. Today we are intermediates. How can we serve now?

The adults of our churches are going out in evangelism teams to reach the unchurched of our communities. What's wrong with us? Why don't we join the crusade? Luther Leaguers can call on boys and girls who are unchurched or who are slowly losing interest in their church membership. How about it? Are you game?

Who shall we reach? Why not consider those inspiring words which appear at the foot of the Statue that greets newcomers to our land:

*"Give me your tired, your poor,
Your huddled masses yearning
to breathe free,
The wretched refuse of your teeming
shore,
Send these, the homeless, tempest-
tossed to me
I lift my lamp beside the golden door"*

(Something to think about: Should we invite Jewish boys and girls to church? What about inactive members of other churches? The boy whose father is a bartender? Should we ask again the girl who did not come when we asked her before? Because Jimmy's parents are part of a mixed marriage they do not go to any church. Should we invite Jimmy? What about his parents? What about Mary whose parents are letting her choose her own religion when she's older and wiser?)

What's the difference between a membership drive and an evangelism mission? (Discuss) Make sure it's the latter.

Why are there so many young people outside the church? (1) School, hobbies, other amusements take up time; (2) many other places offer sociability; (3) materialism does not lead to religious vitality; (4) indifference; (5) poor leadership in church activities; (6) conflict between religious and scientific teaching; (7) some churches oppose young people having a good time; (8) little religion at home; (9) young people in the church show little interest in those outside of the church.

There are lots and lots of ways of finding names of people to call on. Here are some for your convenience: (1) Check league roll for those who have been absent quite often; (2) check Sunday School rolls; (3) ask the pastor for names of those in the catechetical class; (4) house to house religious survey; (5) check school records or list those of young class in school who do not go to church; (6) be on the lookout for new arrivals.

the community; (7) have cards in the house for visitors and members to check. Do lists bother you? Here's another from which you can gather ideas: There are ways of reaching young people who are not Christian: (1) Invite and bring to Sunday School, etc. (2) try to reach *key people* in the hopes that others will *follow the leader*; (3) reach young people through activities outside of the church—clubs, sports, etc.; (4) keep in contact with college students and service men—send them bulletins, letters, occasional boxes of food; (5) improve your evangelism program; (6) make your own life a Christian example.

A Christian Example

The latter is very, very important. Show others that Christianity is important in your life. (If your church has used the Youth Sunday material, have someone act out the parts now. If it has not been used, you may want to discuss it—it is more meaningful. Your pastor probably has a copy of the skit; if not, it has been printed in the August 1956 issue of *Luther Life*.)

It is easy to bring God into many subjects. We can draw Him into conversation without the other person being aware of what we're doing. (Act out some opportunities of witnessing. For example: Stargazing with a friend, looking at a beautiful sunset, talking about the marvelous medicines of today, music, architecture, paintings.)

(You may want each person to tell one of his experiences in personal evangelism. He may tell how he has won someone to Christ, or he may tell how someone invited him to church for the first time.)

If you put all these ideas to work, there's no denying the fact that your church league is going to grow and thrive. But you can't stop with the invitation to come to church or league; there's much more to do. Have a follow-through program. So, another list to help you: (1) Plan top notch programs; (2) wel-

come new members; (3) have someone assigned the duty of explaining what Luther League's all about; (4) make sure the newcomer is included in all activities; (5) help new members begin their devotional life; (6) discover their interests and talents and find some place where they can be used; (7) continue to be enthusiastic about your own Christian life; (8) help new members catch the spirit of evangelism.

There you have it—really packed into a nutshell! There's a wide field in which you can do your farming and a sea of people in which to fish. Christ speaks to you as He says "Go ye . . ." (Read "Lord, Speak to Me", 260 CYH, as a prayer.)

(Continued on page 28)



have a community survey—

Prayer Calendar

DAYS	FIRST WEEK	SECOND WEEK
Sunday	Thanksgiving prayer	Pray for every member of your Sunday School class
Monday	God's help to be a better Christian	Two close friends
Tuesday	Mother and Father	Inactive members of your Sunday School class
Wednesday	Better understanding of Matthew 28:19,20	God's guidance in mentioning Him in your conversation during the day
Thursday	Pastor	Opportunities you had for evangelism and failed. Will you do better tomorrow?
Friday	Courage to tell someone about Christ	God's guidance in finding someone to invite to Sunday School, Sunday
Saturday	Pray for league members who haven't been faithful	Pray for the Evangelism Mission of our Church

EVANGELISM PROJECTS

1. Visitation—sick, absent members, prospective members, institutions.
2. Publicity—tracts, bulletin board, window display.
3. Materials for devotional life—private, family, prayer calendars.
4. Letter writing—friends, pen pals, servicemen, college students.
5. Provide transportation.
6. Conduct religious survey.
7. Assist a neighboring League in building up its program.

TOPIC SUGGESTIONS

Intermediates, too, can take part in the big Evangelism Mission of the ULCA. This topic will help you find needs in your church and

community.

Some of this can be presented "as is"; so parts (lists, for instance) will have to be presented in a different manner. It's your job now to do the weeding.

How about having a blackboard on hand for jotting down ideas from the group. Have the prayer calendar written on slips of paper to hand out to every leaguer.

Write to the LLA for additional material on evangelism. Evangelism Service I may be used for your worship service with this topic.

Whatever you do, don't let this be a topic where everyone listens, nods his head in agreement, and then goes home and forgets about it. Make this topic do something for the league and church!

As my life today has been determined by the way I lived yesterday, so my tomorrow is being determined by the way I live my today.

Let's

by Norma Hauger

Have

a

Hobby

"Let's have a hobby show," the ways and means committee of the church said. "We should give the hobbyists of our church an opportunity to show us the things which make their lives more interesting. It would be an education for young and old alike."

Are you among the number of those who have hobbies? What is your hobby? Does your hobby only mean collecting things? Does it help you lead a fuller life? Does it help someone else?

My Hobby

It was Sunday evening—the Sunday before Christmas, 1948. That morning in my pre-school class in Sunday School, I had received three handkerchiefs with crocheted edges from three of my pupils. As I sat there admiring them, a thought came to me. Wouldn't it be interesting to collect a crocheted-edge hankie from every state in the United States. I had a problem—how does one begin a hobby such as that?

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ur league



A strange thing happened. Three days later I received a hobby magazine in the mail. I had never seen the magazine before. It told about the hobbies of people all over the United States—their hobbies and what they were doing with them.

On the first page was a section called "The Hitching Post." Here anyone could advertise their ideas, ask for exchanges, or advertise to buy or sell certain articles. There I found names of women who had crocheted-edge hankies for sale. I wrote to several of these women, buying hankies. Thus began my hobby.

Several weeks later one of the women asked me if I would like to exchange hankies with her. She gave me names of some of her friends who would like to exchange. Later one of these women, a lady from Florida, asked if I would like to join a hobby club.

As I collected these crocheted hankies, I continued my correspondence with the people. I had friends all over the United States. It was not only in exchanging hankies that I was interested, but also the *lives* of my new-found friends.

I made an interesting discovery—many of the most thoughtful people were those who were sick, or had great problems or sorrow. The lady who stands out most in my memory is a woman who had been in bed for thirty-five years, afflicted with arthritis. She wrote the most cheerful messages in her letters—always looking on the bright side of life.

There was a woman from Tennessee who had always been in a wheel chair. She was so very thankful for anything that was done for her. Her letters were always filled with cheerfulness for her pen pal.

One day a letter came from a pen pal in Ohio. She had enclosed a note from a woman in Greece. It said, "I will send you some of my hand work for any of your glad rags." (Meaning used clothing.) I wrote to the woman in Greece and now we are friends.

Here are people who have so little, yet very few would hesitate to send a small gift to show their appreciation for anything that is done for them. How often

we forget to thank someone who has done a good deed for us. Words could not express what I have learned from these friends.

My original three handkerchiefs and that first hobby have taken me all over the United States and into at least 27 countries. From this one hobby have sprung other hobbies—collecting pitcher towels, pen friends, etc.

I have learned to understand the habits and customs of people from all walks of life, from many countries. I have found comfort for my own problems and have been able to share with others words of sincere hope and faith when the path is rough. I have learned to appreciate the gifts I have from God.

Other's Hobbies

Turning back to that first hobby magazine, we learn of hobbies that other people have.

A woman wrote to business companies asking them for stamps from their mail. Soon she had 200,000 stamps which she sent to veterans' hospitals for personal stamp collections.

A second woman painted butter tins and sold them for waste baskets.

One singer collected paintings and figures of Madonnas.

Another person raised flowers which she gave to the sick in her community.

One bought felt hats from rummage sales. These she transformed into lap pins, tie backs, bedroom slippers, moccasins. She sold them to help support her family.

One man, forced by ill health to remain in bed, took up carving as a hobby.

Another gathered rags and gave them to an elderly woman. No more lonely unused hours for that woman. Now she can make rugs in her free time.

Still another person collected books

Mrs. Jay Hauger is active in the community and at Holy Trinity Lutheran Church, Berlin, Penna.

ch people had no use. He sold them
worked his way through college in
manner.

Your Hobby

What do you think? Can a hobby help
lead a Christian way of life?

If you have a hobby: Has it helped to
make you more thoughtful of others? Has
it brought you into contact with more
people, thus helping you to understand
others better? Has it helped the sick and
disabled?

If you don't have a hobby: Would
it be worthwhile to start one? Would
you like it to be a personal hobby or a
hobby by the league as a group? Would
you like to help others by your hobby?
Here are some hobbies you young
people might try:

1) Take one day a week to visit the
sick or write a letter to a serviceman,
disabled, or foreign missionary.

2) Share the thrills of your present
hobby with others. Take your collection
to the invalid next door. Invite little
children in to see your dolls (make sure
they have one they can hold and play
with.) Invite a potential delinquent to
your house to help you build a model

airplane or set up your collection of
trains.

3) Collect used books. Sell them and
use the money to buy new books for a
league library.

4) Gather old toys. Mend them and
give them to a settlement house or chil-
dren's home.

5) Have a flower garden so you can
provide bouquets for the sick in your
community.

6) Raise house plants to give away
in the winter time to elderly people in
your congregation.

7) Organize a choral group to sing
at a home for the aged or a prison.

8) Make puppets and present puppet
shows several times a year to children in
the nearby children's hospital.

9) If you like to write, publish your
own neighborhood newspaper.

10) Begin a list of pen pals from the
United States and overseas.

TOPIC SUGGESTIONS

The main part of the topic can be presented
by you as a personal testimony. Type the
section about other hobbies. Pass these out
to the leaguers and let them read them to
the group. Or have leaguers learn them be-
forehand so that each one can present them
in the "first person" just as the author of this
topic does her story.

Probably your group will say, "Let's have
a hobby show." Some of your leaguers have
hobbies. Give them a chance to display them
and tell about them.

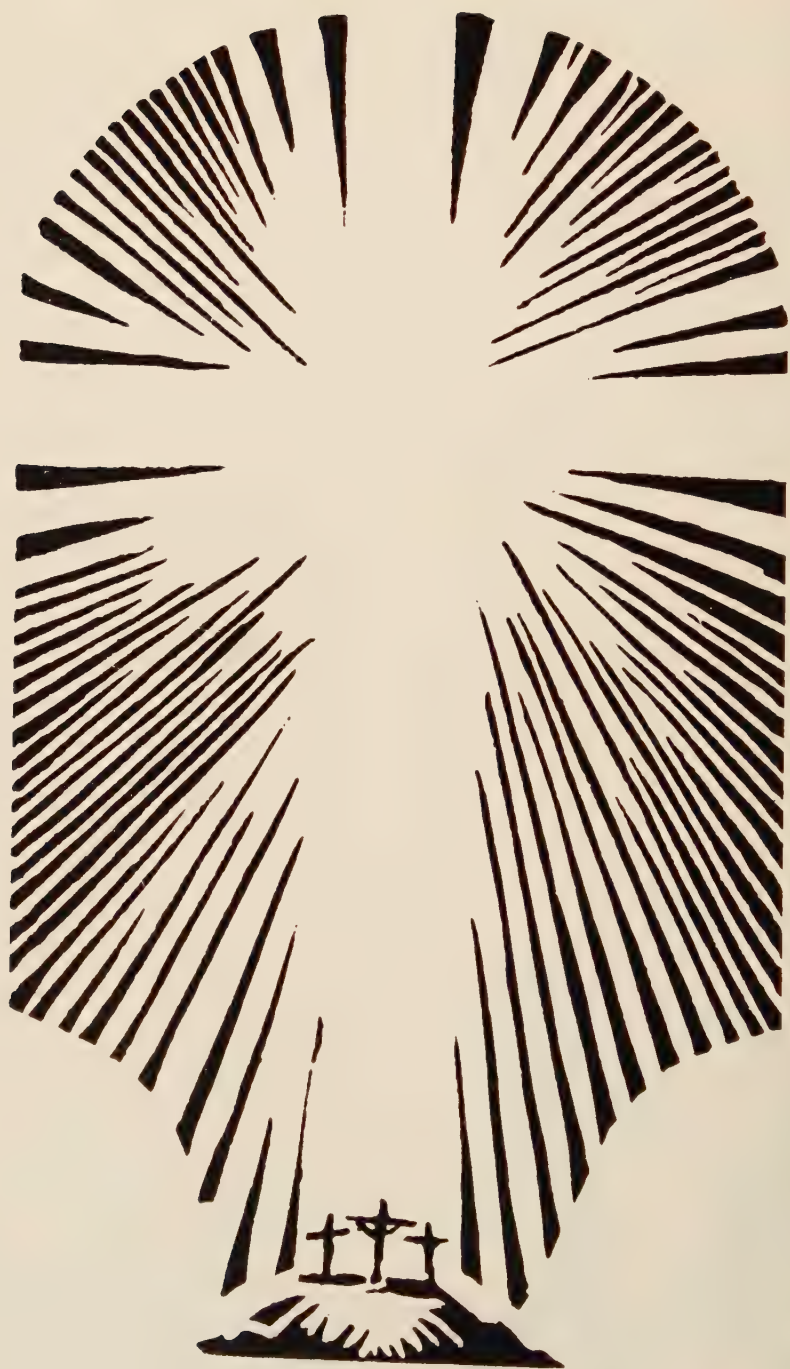
Find out what hobbies some of the adults
in your church have. You may be surprised.
Ask them to come to your league meeting
and share with you.

Your local library can give you names of
hobby magazines. You will find many fasci-
nating ideas there.

For worship use Christian character, educa-
tion and learning, Christian service, Christian
witnessing, or youth as a theme. Choose an
order of service from your *Christian Youth
Hymnal*.

For discussion purposes: Are all hobbies
Christian? What makes a hobby Christian?
Name some and discuss how they are Christian.
What did the writer mean, "Does your hobby
only mean collecting things"? Can you think
of any hobbies mentioned in the Bible? Would
it be fun to begin Christian hobbies as a Luther
League project?





X

=

unknown
quantity

symbols
of
Lent

by *Ed Oestreich*

"Algebra! What a dumb subject," muttered Joe to Al and Jane on their way to Luther League. "Twice this week I had to stay after class because I forgot to put an x or a y in the answer to my problems. Whoever heard of using such silly letters? Why don't they tell us what they mean instead of keeping us guessing by using letters instead of words you'd understand?"

"They don't know, Silly," suggested Jane. "They use them as signs, or symbols—they stand for the unknown quantity."

"Well, what good is that going to do us? Once we get out of school we'll never see symbols anyhow, because people know what they're talking about," added Al.

Jane brushed the snow from a small tree and tossed it at Al and Joe. "Silly, lots of people use symbols. Scientists use them, and doctors, and if you'd have a memory, you'd know tonight's topic is on symbols of the Church. Pastor Williams says symbols were very important to the Church.

"Aw, Jane, that's different," Al retorted disgustedly. "Everybody knows he means the cross. Even I know that the cross is a symbol of the Christian Church because of Christ's death. But we don't have anything so mysterious as x 's and y 's—nothing so difficult as we have in algebra."

"O. K.," nodded Jane, "you just wait."

The three figures hurried through the

falling snow and raced the last few steps to the church door. Almost everyone else was inside getting warm and ready for the meeting to begin. When they had each taken a seat Pastor Williams began.

"I suppose that many of you are wondering what I am going to talk about tonight—or, at least, what I am going to talk about that you do not already know. I suppose many of you feel that as soon as I explain the meaning of the cross or crucifix I will have exhausted my subject. Quite to the contrary, we could quite easily spend the entire evening explaining the various forms of the cross alone and never delve into the deeper realm of Church symbolism. But we shall save that subject for a later discussion. After an explanation of a few of the more familiar symbols of our Church, we shall concentrate on the symbols of Lent, as we are focusing our attention on that season at present." Pastor Williams prefaced his topic with a brief suggestion as to the meaning and value of symbolism.

"A symbol is a story told by a familiar sign," quoted their pastor. "It is especially well that during Lent we should examine the symbols of our Church, for they speak to us so eloquently of our Saviour—of the great mystery of God in Christ which words cannot express. Much we believe about Christ, but no words can fully explain these beliefs, and so we speak of them through the language of symbols.

"A symbol is not a picture of something, but is a representative of that thing. For example, a picture of Christ

is not a symbol of Christ, but the star. The five-pointed star is a symbol, not Christmas, but of the star of Jacob, namely our Lord Jesus Christ. It is derived from the words of our Lord, 'I am the root and the offspring of David, and the bright and morning star.' (Revelation 22:16)

"It's difficult to explain the mystery of the Holy Trinity; often it may confuse and puzzle you. In the language of symbols, however, it is much more clearly presented. Three circles, each linked through the other, is the most common representation. Can anyone here explain why we use this symbol?"

Alice raised her hand, "Well, one circle stands for the Father, one for the Son, and the third for the Holy Spirit. They are joined together because we believe they are Three in One."

"That's correct, Alice." He added, "But why do you suppose we use a circle, and not some other geometric form?" Alice had to admit that she had never given that a thought before.

"You see, we do miss meanings in many of the best known symbols," continued the pastor. "The circle represents the fact that we believe each of the Trinity to be Eternal, without beginning without end.

"I have already explained one symbol for Jesus the Christ, but there are several others to which we might look. For example there is a very ancient symbol which you see frequently on Sundays, which many of you never considered a symbol of Christ. On some of my slides you will notice the outline of a f





is an early Christian symbol. Do any of you know the meaning or reason behind this?"

To one said anything for a few seconds. Suddenly Jimmy's hand flashed up excitedly he offered, "I don't know what it means, but in the movie, *The Robe*, I remember seeing some of them in the outline of the fish in the sand."

That's a good observation, Jimmy. It's another reason why symbols are so important. During the time at which the story of *The Robe* takes place, the Christians were being persecuted. This was one way by which one Christian could make known to another Christian that he was a believer in Christ. If a man were to have been overheard saying that he was a Christian, he might have endangered his life; but by making the outline of a fish in the sand, none but another Christian knew his secret. You see, in the Greek language, which these people spoke, the word for fish was *ixous*. Each letter was regarded as the initial of a word in the Greek phrase which means 'Christ, Son of God, Saviour'. How many of you remember seeing that symbol in that motion picture or on my screen?"

Only a few raised their hands.

We also use the sceptre as a symbol of the kingly office of Christ, for we read in Matthew that a sceptre shall arise out of Israel—this of course, refers to Christ. This sceptre is represented as a staff, terminating in an orb, crowned with a cross.

A few other symbols referring to Christ are a branch, a brass serpent, the crucifix, the vine, a unicorn and a rock.

However, as I suggested, we are going to concern ourselves with those symbols

particularly relevant to Lent. Although many symbols are better known than those which I have chosen, these are most frequently referred to as the Passion symbols. Naturally, they are important to us at this time of our calendar.

"The one universally accepted symbol of the Agony of Gethsemane is one not difficult to understand. It depicts a golden, jeweled chalice, out of which is rising a small, red cross with pointed ends. This is called the cross of suffering, and refers to our Lord's prayer in Gethsemane about the cup of suffering. (Luke 22:42) You will notice, this symbol is derived from a verse in Holy Scripture.

"In the same way, two symbols of Christ's betrayal are arrived at from St. John 18:3. These two are the lantern and torch. We read that Judas and his band came with lanterns and torches and weapons to take Christ captive.

"The crown of thorns is a well known symbol of the suffering of Christ. Most of you, no doubt, have seen it. Sometimes the crown appears alone, or with three or four nails through it. Many times the nails appear by themselves to symbolize the crucifixion, or they may be represented with a hammer. As I have mentioned, we do not use an entire picture, but merely something to suggest, when we deal in the field of symbolism. Another clear example of this is to be noted in the symbolic way of picturing the suffering of Christ—showing a human heart, two hands and two feet, each with a wound in it."

In the rear of the room Michael was flashing his hand. "Pastor Williams, does that crown of thorns have any connection with the golden crown on our church window?"

"The crown of thorns is symbolic of

the suffering of Christ, whereas the crown which you mentioned shows that Christ is also King. It may also mean that we receive a crown of life from Christ. If you read the first chapter of St. James, the twelfth verse, or the fourth verse of the fifth chapter of I Peter, you will find that this is another of the many symbols suggested by the Bible.

"There is an interesting symbol which I have only seen a few times," continued their pastor, "which shows the redeeming power of Christ's death. This shows a skull lying at the foot of the cross. The skull represents the skull of Adam. It lies at the foot of the cross to symbolize how the blood of the Lamb of God washes away the sin of man. This is the reason for Christ's death, that man's sin might be washed away and that being forgiven we may enjoy dwelling in the Kingdom of God.

"I mentioned Christ as the Lamb of God. In many of our churches we find that Christ is thus represented. It does not mean that we should have a picture of a real looking lamb, but merely a drawing which suggests a lamb. It is written in Isaiah that the Messiah is to be the Lamb of God, and also in our New Testament, in St. John, we again find this suggested. Often the lamb was used by early peoples, before Christ, as a sacrifice to a god for sins. Christ sacrificed his life in order that we might be redeemed by God.

"From these examples, I believe it might be clear to you just why we do use symbols, and not detailed pictures, to represent events and acts. If we were to walk into a church where the walls and windows were burdened with detailed drawings and paintings, how soon we would be lost in a critical examination of them. We would lose all sense of worship and turn into an art critic. On the other hand, when we enter a

church which has wisely selected certain symbols and placed them at proper places in the church, how much more inspiration we receive, and how much more our attitude is turned to one of devotion and worship.

"Of course, it is important that we know and understand the meaning of the symbols, if we are to receive any benefit from worship from them. We have hardly scraped the surface of the field of Church symbolism tonight, but at least I believe we may have awakened in many of you a desire to know the meaning behind many of our other beautiful and valuable symbols. How many of you would like to have another topic presented on other phases of art and symbolism in the church?"

Not one of the group hesitated to raise his hand to signify that he was interested. "But what are some of these fields, Pastor Williams?" asked Bill.

"Art has been employed in the church for centuries, Bill, and it definitely has a proper place there. Not only has it been used in the type of symbolism which we have talked about tonight, but it is used in symbolic ways in regard to the architectural design and architecture of the building of the church, in regard to colors, in the matter of the paraments, and in other ways."

After the meeting was over and the group was leaving the church, several of them asked Pastor Williams if they could do anything to find out more about church symbolism before their next meeting, so that then they might discuss more of the art forms in the church and ask more questions about them. He suggested that they might visit other churches and look about symbols there, or even to sketch some of them which they saw so that they could discuss them at the meeting.

Outside the snow had stopped falling. Jane, Al, and Joe retraced their steps to their homes. "Well, Silly," teased Joe, "so we don't have anything in our Church symbolism that is as mysterious as y's and x's and y's in algebra?"

Al didn't say anything, but ran a few steps ahead. With his gloved hand

Ed Oestreich is a middler at Mt. Airy Seminary, Philadelphia.

quickly traced the outline of a fish in the snow near the corner street light. "This," he proudly announced, "stands for Jesus Christ, Son of God, Saviour."

Presentation

If the topic is to be presented by one or two members, it might be well for one to read the lines of the pastor, and one to ask questions suggested in the topic. The topic is primarily an educational one, and might be used to introduce a discussion on various forms of art and symbolism in the church. In this case, one member might give a summary of sections dealing with the value of symbols, and then the group may be asked about various symbols with which they are familiar. The leader may suggest those which are explained, and then go on from there. It might also be announced a week before presentation so that some of the members might begin to think about some symbols, or look through their church for some to discuss at the meeting. Ask the pastor if you may go up in the nave to look at symbols.

Subjects

The following verses of Scripture might be checked and the group try to suggest the symbols which could be used from them (in each case some symbol has been based on the verse).

Genesis 1:27; Psalm 98:1; St. John 10:11; Revelation 5:12; Numbers 24:17; Zechariah 3; Jeremiah 23:5; St. John 3:14; Revelation 5; St. Matthew 27:37.

The group might try to discover the meaning in the following suggested symbols: Ladder, Pelican-in-her-Pity, Eagle, Ox, Lion, Peacock, Butterfly, Swan, Christmas Rose, Eastonbury Thorn.

There are many more which the pastor might suggest to the leader. In all cases the pastor may be consulted for the meaning, or for the symbol derived from the verse in the last list. There are several good books on church symbolism.

Worship Ideas

Because symbols themselves are an aid to worship, a project might be closely associated with this idea for worship. Large drawings could be made of various symbols, or pictures of them might be mounted on heavy paper. Each person might be assigned to present the symbol and its meaning. Then these enlarged symbols might be placed in the room where the group meets to help create the proper atmosphere for the group during the worship service.





TAKE UP THY CROSS

*All Christians follow
the example of Jesus*

*Play about
family life*

*The scene of this play is the living
room of the Brown family. Mother is
reading while Carol sits on the floor
reciting her catechism.)*

by Jeanette Benner

CAROL: "... and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, and lives and reigns to all eternity. This is most certainly true."

MOTHER: Carol, why not let me take the book and see if you can go straight through the Second Article without help?

CAROL: Okay. I think I may need some help; the section is long. (*Gives mother book.*) The Second Article. "And in Jesus Christ His only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead."

MOTHER: Good. Now try the explanation.

CAROL: That's the hard part, Mom. I may need some help. "What is meant by this Article? I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death and from the power of the devil, not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death, in order that . . . in order that . . ."

MOTHER: "In order that I might be His . . ."

CAROL: Oh yes. "In order that I might be His, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, and lives and reigns to all eternity. This is most certainly true."

MOTHER: That's fine, Carol. You must study that one line and then the explanation will be yours.

CAROL: What do you mean it will be mine?

MOTHER: When Luther wrote these explanations to the Articles of the Creed, he never wanted you to learn them just as an assignment. Rather, he wanted the words and meanings to become an important part of your life. They must be more than just words. As you go over the explanation the next time, think of the meaning of the words as they affect daily life. This is one of the most beautiful devotional passages in all literature.

CAROL: Oh, I see what you mean. ". . . not with silver and gold, but with His holy and precious blood, and with His innocent . . ."

DOUG: (*interrupting off stage*) Look! Look!

CAROL: What's Doug so excited about?

DOUG: (*running in with unpainted cross*) Look what Dad and I made for our family altar. Tomorrow we will sand and varnish it. (*Father comes in, sits down, and picks up the paper, beginning to read.*)

CAROL: Gee, that's terrific. We could embroider a cloth for the altar, couldn't we, Mother?

MOTHER: Yes. Just as we all join in the worship at our family altar, we should all join in to make the atmosphere more reverent.

DOUG: Dad said we were something like Jesus and His family. Joseph was a carpenter and Jesus must have helped him make things. Today Dad made this cross and I helped.

CAROL: That's strange.

DOUG: What do you mean? I help with work here around the house.

CAROL: (*laughing*) No, I didn't mean that, Doug. I was thinking about the Second Article of the Creed. That's the section about Jesus, you know. It's strange that the Creed says nothing about the carpenter's home and His life there.

FATHER: (*putting down paper*) Carol, the creed is a short statement expressing what Christians believe is the reason Jesus came into the world. Say the Second Article again now and notice that it doesn't mention any of Jesus' teachings nor his miracles.

CAROL: (*Recites second Article again, slowly and thoughtfully.*)

DOUG: That's right. None of the Bible stories we learn in Sunday School are even mentioned.

MOTHER: The events in Jesus' life which are mentioned in the Creed are connected with His real purpose in coming into this world to live among men. His real purpose was to do the will of His heavenly Father.

And God willed that through the death and resurrection of Jesus, He would bring salvation to all men.

FATHER: And this is what is meant by the Christian Gospel, or Good News. God has forgiven our sins and invites us to fellowship with Him. The truth has been passed on from generation to generation all these years in the summary statement of the Apostle's Creed which you are learning now, Carol. The explanation tells us what the Creed meant to Luther.

MOTHER: During his earthly three-year ministry, Jesus did many things as He walked among men. These activities are recorded in the four Gospels, Matthew, Mark, Luke, and John.

CAROL: But what about the years before His three-year ministry? And what about His home? Why aren't there stories about His early life in the Bible. Isn't it important that we know these things?

MOTHER: No, it's not too important that we know all the details. But I'll admit it's interesting to try to imagine what His home life was like. We must assume that it was ordinary and similar to the life of all the young boys of that day. It was a time of quiet growth and preparation for the great task which lay before Him. He spent 30 years preparing for a ministry which lasted about three years.

DOUG: When Jesus was a little boy, He lived in Nazareth, didn't He? What was Nazareth like?

MOTHER: It was not large enough to be called a city. It was really a village 70 miles north of Jerusalem. Jesus used to climb up on a hill on the outskirts of Nazareth. From there He could see the memorable sites of Hebrew history. Only three miles away was the ancient home of Jonah. To the south were the Plains of Esdraelon. To the west was Mt. Carmel where Elijah, in his contest with Baal, called down fire from heaven. Nearby was the spring where Gideon with his 300 had put the Midianites to flight.

FATHER: And Jezreel where the wicked Jezebel met her unhappy fate. And Mt. Gilboa where King Saul was slain by the Phillistines.

MOTHER: All this was in full view from the top of the hill of Nazareth. What a center of historic associations.

CAROL: What kind of a house did Jesus live in?

DOUG: I can answer that. We made model houses in Luther League last month. They were square and box-like. The houses had no windows. Usually they had only one room. At the most, Joseph and Mary had two. Here the entire family, at least nine persons, lived. Inside, Joseph had his carpenter shop. They had no plates or silverware. The beds were pallets which were rolled up every morning and placed on a plank along the wall.

FATHER: The noon meal was the main meal. Before eating they washed their hands. Joseph gave thanks and Jesus, the eldest son, repeated a part of his prayer. The meal was in one dish on the center of the table. Each person broke off a piece of bread, dipped it in the dish, and obtained his food in this manner. At the close of the meal another thanksgiving was pronounced.

CAROL: And we complain about what we have today. Just look at the difference in our homes, our transportation, and chores we are expected to do. Look how Jesus turned out as He grew to manhood. With all our advantages, how will we grow up?

DOUG: Did Jesus have to go to school?

MOTHER: Boys in Jesus' time went to school when they were six years old. The school was in the synagogue and was free to the public. It's not likely that Jesus took any further education in a theological or law school which were located in Jerusalem at the time. It was while attending school in Nazareth that he became familiar with the Jewish Bible, which is similar to our Old Testament.

FATHER: One of the first verses every Hebrew child learned was Deuteronomy 6:4,5. Look it up, Carol, and see if you have heard it before.

CAROL: (*Reading from Bible*) "Hear, O Israel: The Lord our God is one Lord and you shall love the Lord your God with all your heart, and with all your soul, and with all your might."

DOUG: Why Jesus told that to the lawyer when he asked Him what the greatest commandment was. That was in our Sunday School lesson a few weeks ago.

CAROL: Those lawyers and Pharisees were always asking tricky questions of Jesus, trying to catch Him on something.

MOTHER: Yes, Carol, Jesus had to make many wise decisions at a moment's notice.

DOUG: Speaking of decisions, Dad, I had better tell you what happened in school the other day before Joe's dad starts questioning you about it.

FATHER: Yes?

DOUG: Well, you know how very much I want to be popular with the other guys in my class. (*They all nod.*) Well, I had my chance. Thank God I didn't take it. One of our teachers gave us a lot of homework one night and the gang decided to put her in her place. They—Joe and his friends—were going to her homeroom to wreck it. They met Dan and I in the hall and asked us to go along. We had basketball practice so we said we couldn't. They called us "chicken." The principal found out later who did it and the group was punished. Besides that, the basketball players who missed practice so often were dropped from the team. Just think, Dan and I were fortunate enough to be part of the championship team, because we made a right decision.

FATHER: I'm glad you told me that, Doug. It doesn't pay to be popular at the price of another person's getting hurt.

MOTHER: Jesus had many opportunities to be popular too, like His temptation in the wilderness, but He would not do that which was against His Father's will.

DOUG: Maybe that's what Jesus meant by taking up our crosses to follow Him. It isn't always easy.

FATHER: That's right, son. It isn't easy to be a Christian.

CAROL: Let's get back to our discussion.

FATHER: Oh yes. Well, Jesus was familiar with the Bible. And He encourages us to be also. Remember He said, "Search the Scriptures for in them ye shall find eternal life."

MOTHER: I wish everyone could know the joy we get out of reading our Bible together here in our family devotions.

CAROL: I suppose He went to church on Sundays too.

FATHER: Yes, Jesus went to church, but not on Sundays. Remember, the Jewish Sabbath was on Saturday. This consisted mostly of reading the Law. About 50 verses were read in Hebrew and immediately translated into Aramaic, the common language spoken by the Jews. After this a short explanation of the meaning of the verses was given by the

reader. Singing of the Psalms was also included in the service. And there were selections from the Book of the Prophets.

MOTHER: One of the most important influences of Jesus' life was the home from which he came. Mary, His mother, taught Him the many strict observances of the Hebrew law. And of greater value was His early contacts with His heavenly Father in the quietness of their hours of communion and fellowship together.

FATHER: In his three-year ministry, He drew from His past experiences in order to teach the people.

DOUG: Gee, those thirty years of preparation were really important in His ministry, weren't they!

FATHER: That's just the point, Doug. Throughout the ministry of Jesus, He referred to the things that He knew and observed back in Nazareth.

CAROL: Then the home and town of Jesus help us to understand the life of Jesus. He seems to have lived like all of us even though it was many centuries ago. He had problems to face and decisions to make, He had to go to school and learn the history of His people, He had many opportunities for a close communion with God, and He was influenced by the deeply religious life of His parents.

DOUG: Jesus' life was a lot like Carol's and mine. Yet Jesus died on the cross that we might be saved.

CAROL: We should say then, with all sincerity, that we will take up our cross and follow Him whether it's in school, at home, in the church, or anywhere.

DOUG: In other words, in every situation strive to live a Christ-like life.

FATHER: I believe we're all ready now for our family devotions. Doug, will you read Luke 9:23-24. (*Doug reads.*) Let us pray. Dear heavenly Father, we thank Thee for the gift of Thy dear Son. Help us to realize that we can never be like Him, but we can strive to be more Christ-like. Bless our homes, our schools, our churches that they might be filled with Thy Holy Spirit. Guide us, each one, as we take up Thy cross and follow Thee. Amen.

TOPIC SUGGESTIONS

Why not have a family night and invite parents to Luther League? This play presents a family experience in a Christian home. Devotional booklets and prayer lists could be handed out at the end of the meeting. If you have the space, equipment, and membership, you could divide into groups and make things for the family altar—cross, candleholders, altar cloth, etc. If you may want to use this play to introduce a new project. Perhaps you want to set

up a Palestinian scene for the social room. You could make houses, palm trees, and clothespin figures. As each person is working on his special project, the time can be spent in a worthwhile manner by discussing Jesus' early life and some of His teachings.

The end of the play is a good jumping off point for many discussion questions. What's the value of family life? What is a family altar or devotional period like? Of what influence was Jesus' home in His ministry? Did Jesus have important decisions to make? How did He make His decisions? What do we do when problems arise?

"When I Survey the Wondrous Cross" and "Living for Jesus" are good hymns for the worship period. Psalm 8 and Luke 9:23-37 will provide Scriptural material as a background for the play.

Jeanette Benner, Lansdale, Penna., is Intermediate Secretary of the Ministerium of Pennsylvania.



BEAVERS

at

WORK

Eight Eager Beavers discover secrets of God's wonderful world

by Michael Kretsinger

IT WAS midafternoon at Camp Birch. From all indications most of the campers had arrived. Laughter, cheery "hi's", and an atmosphere of keen expectation filled the pine-scented cabin area.

Pastor Jim was in cabin 4, greeting eight campers. This would be their home for a week.

"Hey, what's this?" questioned Bill. He had found several wooden chips scattered on Pastor Jim's bed.

Pastor Jim explained, "See the tag around my neck. I carved it from one of those wooden chips and used a wood-burner to print my name. I thought it might help you fellows learn my name. Would you like to make one?"

Bill's answer was smothered by seven shouts, "Can I?" It wasn't long before the chips were flying and the sandpaper was scratching. One thing was certain—the boys would know each other's names.

As the boys worked on their name tags, Kurt noticed the small splinters of wood piling up in front of them. "Huh!" he muttered, "you would think we were a bunch of beavers the way we're making the wood fly."

"Yeah," chimed in Linn and Don. "Say," Linn continued, "that's it. Let's call ourselves the beavers—the Eager Beavers." The name stuck throughout the week. Whenever you heard the call, "Eager Beavers," echo across the camp, eight of them came arunnin'.

When the name tags were finished, beds made, and bags unpacked, the Eager Beavers took a tour of the camp to get themselves acquainted. After Pastor Jim showed them the main buildings (they were especially interested in the mess hall), the group launched out into the big woods. Some of the boys were from the city so this was new for them. Indian pipes grew by the hundreds, not to mention the tall pines that scented the air. It was not long before the group emerged into a little clearing among a grove of white pines.

"Say, this is a nice little spot," said

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Gary. The others readily agreed.

"Let's sit down and rest awhile," suggested Pastor Jim. He sensed immediately that his boys had taken a liking to this spot. A few made themselves at home by taking out their knives and whittling a bit more on their name tags. The quiet seclusion seemed to be what the doctor ordered after the hurry and scurry of registration and getting settled in cabin 4.

"Could we come here more often?" asked Dave.

"Sure, as often as we want," replied Pastor Jim. "For that matter, we could come here tonight for a camp fire. We could make our plans for the coming week."

They all agreed that would be real neat. In fact, if Pastor Jim hadn't put a damper on things, the fire would have been built then and there.

"We must use caution whenever we live, work, and play in the woods. After all this is God's world—not ours. He is only leaving it in our hands to take care of. We must be good stewards, you know. Take our campfire for example. What do we need? Wood, of course, but not the wood of a green tree. It must be dead, dry wood of all sizes, from twigs to medium sized logs."

"Could I gather the wood?" interrupted Pat.

"Me too?" chimed in Linn.

"All of us can help," continued Pastor Jim. "Right now maybe we ought to think a little more about a campfire. It could be a dangerous thing. For instance, we must consider the place where we will build the fire. Is there clear space overhead to act as a chimney? Also, we do not want to kill the trees. Have we scraped clear a small area enclosed with stones to stop the fire from spreading? Yes, we must take care of what God has given us to enjoy."

It was not long before everyone was busy with some task, learning even then more about God's world. Gary discovered several colonies of ants under the stones he gathered for around the fire. Don was amazed at the workmanship of the spider as he spun the web. Kurt was further

intrigued by so many different trees. Pastor Jim was busy too, tucking the boys' interests into his memory.

Pastor Jim glanced at his watch. Hasty time did fly. They had just enough time to return to the main camp, wash up, and head for the mess hall. Strange as it seemed, supper was a routine thing for the Beavers. They were anxious to return to their private camp site and fire.

After arriving at the site, it wasn't long before Gary and Ken had a warm fire blazing. The warmth felt especially good because the sun had gone down and the coolness of night was setting over the group.

Pastor Jim asked for suggestions for activities. How they came—anywhere from baseball and swimming to wrestling.

"I would like to explore a stream," exclaimed Dave. "We can go swimming or play baseball any day at home. This is something new. Let's explore."

The boys thought for a few minutes. Then Gary decided he wanted to know more about ants. Don was determined to find out more about God's finest architect, the spider. Kurt's curiosity would be satisfied concerning the many different trees. Pat and Ken wanted to make their camp site a little more livable and were eager to know what they could do. The enthusiastic were Linn and Bill that they had to content themselves by wanting to do everything. Pastor Jim left the boys to continue their thinking and planning themselves; this is what he wanted them to do.

The Beavers didn't notice how dark it was getting until they heard the hoot of an owl. This unexpected visitor made them aware of other creatures in the woods. As the embers burned low, Pastor Jim did his best to identify the sounds of the night.

After they were settled down in their cabin, Pastor Jim explained that each night before turning in they would have devotions. Sometimes they would read from the Bible and have sentence prayers. As Pastor Jim slid into his sleeping bag, the words of Ken's sentence prayer rang in his ears. "O God, thank you

day, and teach us more about your wonderful world." This, Pastor Jim thought, would be a king-sized job!

On the second full day at camp, the counselor and his eight campers went to their private site to put some finishing touches on the tarpaulin they had hung for shelter. The morning was bright and fresh for it had rained during the night. On top of this a heavy dew hung over the woods. As they approached the camp site, a shout of glee came from within. At the edge of the site between the branches of a white pine, Don had discovered a spider web. Beads of dew hung from its tiny strands, lighting it up like a string of thousands of diamonds with the sun shining through. The boys gathered around with awe and respect.

"It looks like the map of a city," said Gary. "All the streets are straight and orderly—in . . ."

" . . . good order and a definite pattern," observed Pastor Jim. "The little spider on his web can make us ashamed of ourselves sometimes, can't he?"

"How?" asked Don and Gary.

"By keeping his life and home intact. If his web becomes damaged or destroyed, does he give up and pout over his sad situation? Not on your life! He jumps right away to build a new one. Never pouting or complaining because he knows if he doesn't rebuild a web, and build a good one, he will not survive. It is almost like the hymn you sing at home in your League, 'Give of Your Best to the Master; give of the strength of your strength.' Like Mr. Spider, we must not give up when things don't go our way. That's not giving of our best. And see how well organized the web is. It's a cinch that if we give of our best, our lives will become well ordered. It's the way our Friend Jesus would want us to be."

In silence the boys stared at the jeweled web that was rapidly drying in the warmth of the sun. Pastor Jim sensed that Don especially wanted to record this experience. He asked him to return to the tent and bring back his craft kit.

When Don returned with the kit, the counselor took out a can of spray paint

and some construction paper. Don sprayed the spider web thoroughly and then carefully placed a piece of black paper behind it, lifting the painted web from the pine branches. This was one experience of the week. There were many more.

One day Kurt approached Pastor Jim with a leaf. "Gosh, this leaf smells so sweet. What kind is it?"

Pastor Jim crumbled the palm-shaped leaf in his hand. "Now take a good smell." The other boys asked for a share of the aroma.

"This leaf comes from the sassafras tree," said Pastor Jim. "It makes a fine tasting tea if you are able to scrape the bark from the roots and boil them. Also, it is a kind of medicine."

"Medicine," exclaimed Gary. "No thank you!"

"It's not really that bad, Gary. Maybe you would like to try it. All you have to do is find sassafras roots. I believe Kurt can show them to you."

Off went four of the Beavers into the woods while the others prepared a small fire and a pot out of a number 10 can. Before long the boys returned with enough sassafras roots to satisfy an army.

"You know," Pastor Jim remarked, "there are many barks, leaves, and roots in God's outdoors that are used for medicine. The woods are full of them. If you like you could bring them back to camp."

Off they went again, leaving Gary to watch the fire and the tea. When they returned they had black birch leaves for wintergreen oil, dandelion for tonic, elderberries for burn salve, white oak for gargle, and witch hazel for ointment. When the Beavers blueprinted and spatter-painted these leaves they discovered that God really does have his own little medicine chest.

The next day, at Dave's suggestion, they explored a stream (in the rain). As they tramped along they sang camp songs.

Dave made the first discovery. He picked up four or five different kinds of stones from the stream bed. Bringing them to Pastor Jim, he asked what they were. Pastor Jim was stumped.

"Well, Dave, I'm afraid I can't answer you. But I'll tell you what we'll do. Put the stones in a bucket and when we return to camp we'll look them up in a book."

With a borrowed book from the camp director, and a fire at the edge of the camp site, the Eager Beavers sorted out their collection of stones under the tarpaulin.

Quartz was easy to identify. Likewise, it was simple to label the sandstone. However, a soft reddish stone had them puzzled. Pastor Jim scoured the book until he turned to a page describing hematite. It's a rock formation often found in stream beds. At the bottom of the page he read, "When crushed into a fine powder and mixed with a sugar and water syrup, hematite can be used as a paint. Used by the Indians."

It was not long before two of the boys were crushing the hematite, four were grinding it between two flat rocks, and the remaining two were mixing sugar and water.

That evening Pastor Jim was the proudest counselor in camp. The Beavers had made a poster on their own. All the printing was done with hematite paint. It read *This stone is hematite* (several were scotch-taped to the poster). *When crushed it looks like this* (powdered stone was glued fast). *When mixed with sugar and water it makes a paint. It is good how God provides for his creatures.*

An even greater satisfaction filled Pastor Jim's heart that night as the boys offered their sentence prayers. Despite the steady half-day of rain and the dampness, Dave prayed, "Thank you, God, for this beautiful day."

Remaining days in camp continued on about the same level. A leisure, ever-growing interest in God's world filled each day. The Beavers were careful as they hiked through the woods for fear they might miss some new discovery—even one of the smallest creatures, the ant. The ant house became a project for the whole group though Gary gave it his special attention. The little house was

constructed from an orange crate and several pieces of glass. It was the center of attraction for hours on end.

"The ants are one big happy family," said Gary. Then he added, "Just like we Christians ought to be."

When the campers went home at the end of the week, many parents remarked, "My, how he has matured. Thank you for all you have done."

Whereupon Pastor Jim would say, "Don't thank me. Thank God and His wonderful world."



Many of you have had the same experience at our ULCA camps. Some of you will have the thrill this summer. Camping is a wonderful experience if you are fortunate enough to attend. And if you are this fortunate, live the experience to the fullest.

However, not all of you will have the opportunity to live for a week or two in God's outdoors. If this is the case, why not ask your pastor about the possibility of weekend camping and retreats. Our Board of Parish Education now has a special Department of Camps and Summer Schools. It is eager to place your hands a wealth of information and material.

Give God's world a chance to tell of many secrets. Give it a chance and you will come away with a thankful heart. Like Pastor Jim said, "Don't thank me. Thank God and His wonderful world."

Have a display of camp pictures, headbands, crafts, etc. After the meeting have an informal camp session and sing familiar camp songs.

Discussion Thoughts

(1) Can you pick out instances in your life where the individual benefited from certain camp experiences? The group? (2) How many in your church have been to camp? (3) How can your league encourage more attendance to church camps? (4) How can league members enjoy experiences in God's outdoors in their local community?

Worship

Use the service for out-of-doors found on page 333 in the *Christian Youth Hymnal*. Use the following: Hymns—1, 125, 139, 176-177 or 213; Scripture—Job 37:1-24. Topic follows the Scripture.

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